





276.6.1

THE
L I F E
Of MAYSTER
Wyllyam Carton,
OF THE
Weald of KENT;
THE
First Printer in ENGLAND.

In which is given
An ACCOUNT of the Rise and Progress of
the ART of Prentyng in England, during his
Time, till 1493.

Collected by JOHN LEWIS,
Minister of Margate in KENT.



LONDON:
Printed in the Year M.DCC.XXXVII.

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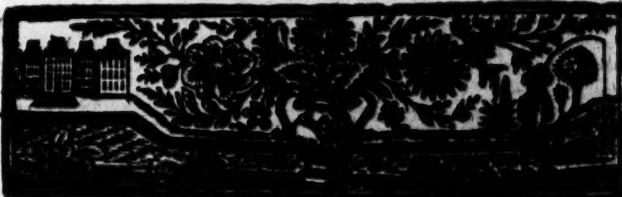
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TO THE
Reverend Mr. *LEWIS*,

Upon his writing the
LIFE of Mr. CAXTON.

NDUSTRIOUS CAXTON's Name in Time to come

I Had buried been in dark Oblivion's Tomb,

Had you with-held your generous Aid to save

That Name which now will never find a Grave.

Sacred the Labour, Righteous is your Pains,

Thus to collect the Artist's true Remains.

KENT owes to you her Thanks upon this Score :

And not on this alone, but † many more.

More watchful you than EGYPT's boasting Seers ;

For there a Pyramid now huge appears ;

Yet lost for ever is its Builder's Name,

To our Surprize, and *their* eternal Shame.

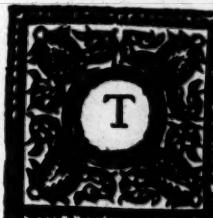
W. H.

† The History and Antiquities of the Isle of *Tenby*, and of the
Abby of *Fawrham*, Nunnery of *Davington*, *Maison Dieu* of *Off-
spring*, and the adjacent Parishes of *Bogton* subitus le *Blyne*, &c.





THE PREFACE.



HE Collector of these Papers has had it for some Time in his Thoughts and Wishes, to attempt to do Justice to the Memory of a Man, who, he thinks, deserved so well of his Country, in so early introducing into it an Art of such publick Use and Benefit as is that of PRINTING. This he was the more forward to do, on account of Mr. Caxtons's being a Native of KENT, to which the Collector is glad of all Opportunities of expressing his Gratitude; having lived in that County almost forty Years, and been treated there with great Kindness and Humanity. But his Situation in a remote Corner of this Shire, divided from the Continent, and distant from Libraries and the Conversation of learned Men, and particularly such as were skill'd in this Subject, quite discouraged him. In this State of Despondency the learned and ingenious Dr. Conyers Middleton, principal Librarian of the famous University of Cambridge, was so kind

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The PREFACE.

and generous as to make the Collector a Friend of his Country's Distinction, in getting the Design of PRINTING in England. Cambridge, intended for W. Thynne, the other evening, the 15th of June, MDCCLXV. The Return of this served to revive the Thoughts of his former Design, and gave him Hopes, that he should be able, in some tolerable Measure, to compleat and execute it, with the Assistance of the Dissertation of Mr. Mattaire's *Annales Typographici*, reprinted at Amsterdam, 1733, and of some Friends and Acquaintance he had in London, and the two famous Universities, who favoured Researches of this Kind: And it is with these Helps that the Collector has been able to finish these Papers in the Manner he has done.

Mr. Caxton's Memory has not been treated with the greatest Candor and Benevolence; both considering the publick Usefulness of his Work, and the little Provocation he has given to the Use of such Usage. Bishop Bale represented him as a Man not quite stupid, nor benumbed with Sloth; which intimates as if he thought him almost so: And this unfair Character has been implicitly transcribed by following Writers. One of them asks, with an Air of Scorn and Contempt, if it will be any kind of Inducement to peruse the Works of an Author so recommended. But if Mr. Caxton was no more stupid than he was lazy, he may surely pass for one of the brighter Sort: Since the Books he translated and printed, at a Time of Life which naturally disposes Men to be indolent and unactive, are a Proof, that he was not of an idle Temper. What seems to have inclined this last Writer to use Mr. Caxton with so much Contempt is his printing Books of so little Value, as

the History of King Arthur, &c. But he should have consider'd Mr. Caxton's Time and Circumstances, and, that the Books he printed, as well as translated, were not always of his own Choice, but at the Request of others. However, they who have made so free with his Character should, one would think, have taken some Care of their own, and not in their Accounts of him written Things that confuse themselves, and show the Inventors to be surrounded with a Darkness that may even be felt.

In how much Uncertainty the History of the first Use of PRINTING in England is, may be seen by the following short and imperfect Detail. Some of our Almanac Makers tell us, that Printing was first used in England, A.D. 1443, about twelve Years before it was invented, or however, 1706. but three Years after: Others say, not till after 1459. The Workmen of the Printing-press, at the Theatre in Oxford, in a Paper printed by them August 23, A.D. 1729, affirm, that The noble Art and Mystery of PRINTING was first invented in the Year 1430, and brought into England in the Year 1447; a Mistake, perhaps, for 1474. The learned Mr. Collier assures us, that the Mystery of Printing appeared ten Years sooner at the University of Oxford, than at any other Place in Europe, Harlem and Montz excepted: Which fixes the Introduction of it there so early as 1457; since it's certain, that it appeared at Rome, and elsewhere in Europe, in 1467; though by the Date, put in the Margin, he seems willing to base bad it thought, that it did not appear at Oxford before 1464. The diligent Collector of the Annals of Printing, sup-

Rider's
British
Merlin.
Parker's
Ephemeris.

The P R E F A C E.

poses this Art first brought into England in 1460; Eng. Dict. and N. Bailey implicitly follows ^a Atkins's Romance of the Introduction of it in King Henry VIth's Reign, or before 1460. But the Generality of our English Chroniclers who mention it, tell us, That Printing was first practised by Mr. Caxton, in 1471, at Westminster, under the Patronage of Abbot Islip.

It seems a very just Observation that has been made by a late sensible and ingenious Writer, That it is not to be thought, that the Readers of such Accounts as they thought tended much to the Honour of their Country, have not been over scrupulous in examining nicely into the Truth or Probability of them: Though it is very commendable to enquire honestly into them, and renounce all such as appear fabulous and inconsistent with the Truth of History. This, it's hoped, will excuse the Attempt of the Collector, in the following Papers, honestly and faithfully to shew the true Character of our first Printer, and the particular Instances of his Probity and Diligence. In doing this, the Collector has had Opportunities enough to expose the Negligences, Ignorances, and Prejudices of some of the most learned Writers of the last Age; and could have allowed himself, with the late Monsieur Baile, and others, to divert and make himself and his Readers merry

^a In 1664 was printed a small Pamphlet in Quarto, of four Sheets, entitled, *The Original and Growth of Printing in England, &c.* by Robert Atkins, Esq; in which is told a most groundless and improbable Story of Mr. Caxton and one Turnour, being sent to Harlem by King Henry VI. and Arch-bishop Bourchier, and furnished by them with Money to get a Printer from thence, to teach the English the Art of Printing.

with the Lapses and ^b Mistakes of Men much better, and more knowing, in other Respects, than himself, he would not have wanted sufficient Matter and Occasion. But be remember'd the good Observation of the Roman Poet :

— Ingenuas didicisse fideliter artes
Emollit mores, nec finit esse feros.

The Collector has compared what is commonly called Caxton's Chronicle of England, with one of the MS. English Chronicles, which he printed, and with the Editions of it printed by de Word, 1497, and 1520; and by Julian Notary, 1515. By this Collation it appears, that they are the same, without any Interpolations; only the old and obsolete Language is sometimes alter'd, to make it more intelligible: Of this a Specimen is given, by way of Proof, in the Collection at the End of these Papers; where the History of the Monk's poisoning King John, in the MS. is compared with the Print. For the further Evidence of this, is here added a Collation of two or three other Passages in the MS. with Notary's Print.

^b One of the Writers that bears hardest on Mr. Caxton's Memory, and treats it with the most Contempt, thus writes of him : To William Caxton, I suppose, good Mr. Fox was obliged for the Account he gives us of King Alfred's compiling a Story in the Saxon Speech, &c. Now good Mr. Fox's Words are as follow : Besides Vol. I. the historie of Beda, translated into the Saxon tongue, he also him-
self compiled a Storie in the same Speech called the Storie of Al- Col. 1.
fred, &c. whiche both booke in the Saxon tongue I have seen, though Ed. 1632.
the language I do not understande. Can any Thing be plainer than
that Mr. Fox was obliged for this Account to his own Eyes, not to
William Caxton ? In Caxton's Chronicles it's only said, that
' This king Alured — was a good clerke and a boke he made in
Englyshe of adventures of kynge, and of batayles that had ben
done in the londe '.

English Chronicle, MS.

— This William le
Rous was a ^c luther man
to god and holy chyrche.

^c luther
malus.

— That they twyne
[K. Stephen and Hen-
ry] sulde departe the
reame of Englondre be-
twene ham to, so that
Henry the Empresse sone
sulde have halfendel the
reame, and after king
Stephen's day he sulde
thon bas al the boal
part: and thus was bi-
tuen ham the werre ces-
fede, and pees criede
thorugh-out Engelondre.
And when thaccoarde
was thus made bytuene
ham, king Stephen bi-
gan to make soo muche
sorwe, that it was won-
der to wyte, for enche-
soun that he had lost half
Engelondre, and ther-
fore hym take such a sor-
we that broughte him
to bys debt, and he deide
in the xixth yere and viii
wokes and five daies of
bis regne. And he lyeth
in the Abbaye of Feur-
sham that he lete make
in

Print, 1525.

— This Willye was
a wonder contraryous
man to God and holy
chyrche.

— That they sholde
departe the realme
of Englondre butwene
theym two, so the
Henry the Empresse
sholde booly have the
half of all the land of
Englondre. And thus
they were accorded and
peas was cryed thorugh-
out al Englondre. And
when the accorde was
made bytuene the two
Lords, lyngc Stephen
became so sory for by-
cause that he had lost
halfe Englondre, and felle
into suche a maladyc
and deyed in the xixth yere
and viii wekes and v
days of his regne, all in
warre and in contake.
And he lyeth in the
Abbaye of Feursham,
the whiche he lete make
in the xvith yere of his
regne.

— And

The PLATE.

III

English Chronicle, MS.

Print, 1515.

in the viijth yere of his
regne.

—In the same yer the
vijth yere of his regne,
he [K. Henry] chaunc-
elle the cogne of his mo-
nes.

—And in that yere,
the fourthe yere of his
regne, he chaunged his
moneys.

The late Mr. Hearne has observed, that in the
Prose Additions to the MS. of Robert of Gloucester, in the Herald's Office, the Narrative of
Walter Stapleton, Bishop of Exeter, in the Reign
of King Edward II. building a Tower without
Temple-bar, and his Funeral, differs considerably
from that in Caxton's Chronicle v. iii. 10, for
which Reason the following Collation is here
added.

MS.

Print, 1515.

—And yat same tyme
ye byshop hadde a faire
tour a makynge without
temple barre at the
bouȝe yon on Temple syde
and him lackyd soan.
Wherfore he made his men
to go to the churche of
the freris, the whiche, at
yat tyme were clepyd the
freris of the pyc, and ther
this byshoppis men pykkyd
stonys out of bure lond to
perfourme bis tour; and
yer also he hadde muche

stonys

—And in that same
tyme the byshop had in
London a fayre tour in
makynge in his close
upon the ryver Temse
that was without temple
barre, and he sayled
stone to make therof
an ende and he com-
maunded his men to go
to the freres Carmes,
and there they toke
stone to make therwith
the tour, and moche
sonde and morter and
old

MS.

sond ye whiche thei foun-
den among old robelle
yer yat yei dygged yn
after stonyys and also
muche olde morter yat
was laft yer of olde tyme.
And for the dissesē yat
ye bysshop hadde do to
boly churche, be and his
two s̄qyres weryn buryed
in ye same sond as ye
had nougthe be criftned,
and so yei layn yer xi
wokys, for yat ye quene
prayede by bure letteris
to ye forsayd comyns of
London, yat ye shold
suffre ye body of ye for-
said bysshop be buryed in
bis owen churche of seynt
Clement without Lon-
done. And hit was no
wonder yough ye byssop
deide in shynfullē deth,
for he was a couetous
man without pyte, and
be counsailede the Kyng,
as oyer dude in yuelle
maner.

Print, 1715.

old robous that was
lefte. And for the dys-
pyte the bysshop had
done unto holychyrche,
he and hys two squyres
were buryed in yat
fonde, as thoughe they
had ben houndes, and
there they laye xi wekes,
tyll that the quene
Isabell sent her letters
to the communers,
and prayed them, that
they wolde suffer and
graunt, that the byss-
hop might be take out
of that place, and be
buryed at Exeter at
his owne chyrche, and
so he was, and his two
s̄qyres were buryed at
saynt Clement's without
temple barre. And it
was no wonder that
bysshop deyed an evyll
deth, for he was a co-
vetous man, and had
wyth him no mercy,
and evyll counsayled
the kynge.

The

The Collector presumes to add, That he is not so vain and conceited as to imagine he has made no Blunders or Mistakes, or, that his Guesses are always right: But he hopes he shall be treated with Candor. It's a fine, as well as necessary Observation, made by a learned and excellent Writer, that we should even scruple to expose some kind of Faults. ‘A Man, says he, has spent his Life in Study: He has ploughed up fallow Grounds, or untilled Lands. The narrow Bounds of human Minds sometimes, even in an Inadvertency, occasioned by a strict Application to what was most essential to his Subject, make him fall into a Mistake of small Moment. It may be he has fifty Volumes lying open around him: This multitude of Objects happens to dazzle and confound him. He fancies he sees and reads in one Author what is really in another, and so quotes the wrong Writer. Ought any one to exclaim against such a Writer as a Lyer, or expose him as ignorant? Should we not rather pity such a Distraction, than be pleased with the Discovery of a Mistake which we our selves might have made, had our Minds been but as much bent and upon the Stretch? This seems offending against the Laws of Justice and Christian Charity, and even those of worldly Decency and common Civility.’

He further begs Leave to transcribe the Words of the learned Editor of the Register of the Most Noble Order of the GARTER, and very skilful Antiquary, as serving to apologize for himself in his Conduct in the following Work as well as for him; That ‘tis hoped, that those Extracts, which the Reader will find here made from the Writings of

Caxton and others, will not be disbelisched because they are inserted in their primitive Spellings and obsolete terms, which he dares assure, in his private Opinion, like the precious Seal of Medals, being the Marks both of their Antiquity and Genuineness.



TESTI-



TESTIMONIES

Concerning.

WILLIAM CAXTON.

JOANNES BALE Sudovolgius Anglus, Offoriensis apud Hybernos Episcopus, Anno 1559, apud Germanos pro Christi professione Peregrinus, & postea Canonicus Cantuariensis apud Anglos.

Guylbelmus Caxton Anglus, vir non omnino stupidus, aut ignavia torpens, sed propagandæ suæ gentis memoriae studiosus admodum, multa aliarum gentum monumenta ad id peragendum non parvo quæsivit labore. Habitavit interim in Flandria 30 annis cum domina Margareta Burgundia Ducissa Regis Edwardi sorore. Cujusdam didascalii ad Albani fanum conatibus postea obortus quidem, sed nondum finitis, se ad haec irritum datum esse primo fatetur: qui, morte præventus, in schedis ac pagellis aliquot imperfectum reliquerat opus. Hoc non solum Caxtonus collectis foliis coacervavit, sed etiam ex Tito Livo, D. Augustino, Gilda, Beda, B. I. idem.

Isidoro^{}, Cassiodoro, Galfrido Monemutensi, Guilbelmo Malmesburiensi, Martino Carfulano, Theobaldo Cartusiano, et aliis authoribus bonis addidit multa, temporum suppurationibus eidem operi junctis. Incipit a Gigantibus, primis, ut ille putat, hujus terræ inhabitatoribus (* quamvis cum suo autore anilibus decipitur fabulis) ac desinit in 23 anno Edwardi quarti qui est annus a Christi nativitate 1483, vocavitque suum opus, *Fruetus temporum*.*

* Edit.
1548.
4°.

Transtulit a Gallica et Latina linguis in Anglicum sermonem.

1. *Vegetum de re militari. Lib. 4.*
2. *Joannitam de ludo scaccorum. Lib. 4.*
3. *Historiam excidii Trojani. Lib. 3.*
4. *Bonaventurum de vita Christi. Lib. 1.*
5. *Historiam Lombardicam. Lib. 1.*
6. *Capgravi Catalogum. Lib. 1.*
7. *Illustrationes armorum Christini. Lib. 1.*
8. *Obsidionem et expugnationem *Jerusalem* per Godefridum de Bullion ad *Angliae* Regem *Edwardum* quartum. Lib. 1.*

JOANNES LELAND. 1550.

*Gulielmus Caxodonus, Angliae prototypographus, hæc aut similia his Anglicè refert in calce libelli continentis *Pub. Cornelii et Caii Flaminii* *Orationes de vera Nobilitate de Tiptoto*.*

JOANNES JOSCELINUS. 1562.

*Willielmus Caxton scripsit Appendices ad *Trevisam* qui incipiunt; *Prosequens* demum *praescripti operis* et continuantur ab anno domini 1397, in quo *Joannis Trevise* additiones in *Polycronicon* excipit, usque ad annum ejus 1460. Habentur ferè semper in*

* There are several Writers of this Name; but it does not appear at all in the Prologue to the *Fruetus temporum*. *Isidorus Hispanus* wrote a Chronicle from the Beginning of the World to A. C. 626. as *Cassiodorus* did to A. C. 519.

fine

ine Anglii Polychronici. Claruit Autor sub *Edwardo*
Rege quarto. Anno Domini 1463.

JOHN STOWE. 1601.

-----*William Caxton of London, a Mercer, brought*
the noble science of Printing into *England* about the
Year 1471; and first practised the same in the Abby
of *Saint Peter's at Westminster*.

JOANNES PITS. 1600.

Gulielmus Caxtonus, natione Anglus, Vir pius, do-
tus, et multum industrius, propriæ quidem laudis
onnihil appetens, multo magis patriæ gloriae cupi-
us. In Flandria quidem triginta annis vixit cum
*Margareta Burgundia Duce, Regis *Edwardi* quarti*
orore. Quo toto tempore nunquam fuit otiosus, sed
ut Patrias aut exterarum regionum historias in mani-
*bus semper ferè habebat. In *Angliam* demum rever-*
ens, ut ipse fatetur, historiæ cujusdam principia inchoa-
*ta a quodam Praelectore Monasterii *S. Albani* qui,*
norte præventus, opus intentum absolvere non potuit,
*Chartas illas imperfectas accepit *Caxtonus*, suas illis*
djecit ex optimis quibusque auctoribus collectas. Ex
omnibus egregiam Historiam composuit, incipiens, ut
pse afferit, ab eo tempore quo primum insula no-
stra cœpit inhabitari, et usque ad vicesimum tertium,
*oc est ultimum Regis *Edwardi* quarti annum, qui*
*erat *Christi* 1483, perveniens, seriem rerum perduxit,*
*itulum operi dedit *Fruſus temporum*. Scriptis etiam*
*Appendices ad *Jobannem Trevisam* ab anno Domini*
*1397, ad annum 1460. Collegit omnia *Galfridi**
**Chauceri* opera, quæ prius non nisi sparsim hinc inde*
eperiebantur, eaque ad justa redigit volumina, et in
publicum prodire fecit, ne dispersa perirent quæ in
*unum compacta facilius reservarentur posteritati. *Jo-**
**annes Major* libro quarto de gestis Scotorum fatetur se*
*quasdam hujus auctoris historias ex *Anglico* in *Latinum**
vertisse sermonem, et majorem Historiæ suæ partem

Testimonies concerning

ex illō sumpsisse. Scripsit potissimum sermone patrīo,

1. *Chronicon Mundi vel Fructus temporum libros vii.*
2. *Historiam Regis Artburi libtos xxi.*
3. *Appendices ad polychronicon redditum Anglice per Job. Trevisam.*
4. *Vitam S. Edwardi Regis et Confessoris. Lib. 1.*
5. *Ex variis compilavit Angliae, Scotiae, Walliae, Hiberniae Descriptionem.*
6. *Imaginem Mundi. Lib. 1.*

Claruit anno 1483, regnante in *Anglia Edwardo IV.*

'GERARD JOHN VOSSIUS. 1627.

Guilbelmus Caxtonus Anglus, præterquam quod varia historicorum opera ex Gallica vel Lingua Latina Anglice transtulerit, etiam ipse Anglice compo-
suit plurima, quorum nonnulla a Latinis scriptoribus sunt translata. Edidit *Chronicon* libris vii. Quod *Fructus temporum* inscripsit. In eo a gigantibus auspi-
catur, quos primos *Angliam* incoluisse autumat. Pro-
greditur autem ad annum 23 *Edwardi* quarti, hoc est annum *Christi* 1483. Etiam *historiam* contexit *Arturi* regis, item *vitam Edwardi Confessoris*, ad hæc *Britanniae* totius descriptionem. Idem continuavit appendicem quam *Joannes Trevisa* *Polychronico* addi-
derat. *Hujus Caxtoni Chronicon* in opere suo Latine transtulit *Joannes Scotus*, sed resectis quæ improbaret. Nec enim pauca sunt quæ judicium requirat. Unde *Historiæ* suæ *Scoticæ*, lib. iv. cap. iii. cum narrasset, ut *Joannes* rex a monacho quodam *Coenobii Swineſheid*, hoc est capitis porcini, veneno esset sublatuſ, subjun-
git hæc verba: *Caxtonum Anglum Historicum* in hac parte ad literam imitor, solum linguam nostram Bri-
tannicam in Latinam interpretor. Idem, cap. xiii. Circa hanc materiam *Caxtonus*, *Historicus Anglus*, sic recitat. Ac postquam majorem capitis ejus partem ex *Caxtono* exscripsisset, addit: Ecce *Caxtoni Angli Hi-
storiæ* quam de lingua Anglicanâ in Latinam converti-
mus.

mus. Non solum improbabilia, sed sibi haud cohaerentia vir iste cudit. Omni enim probabilitate vacat, ut duos reges peterent, superiorem et inferiorem ei subiectum, Scotti eligerent aut caperent. Item, *cap. xxi.* Ecce quonam pacto res gestas illius temporis Anglus historicus, quem sequimur, recitat, paucis verbis improbabilibus a me rejectis et reprobatis. Item, *lib. v.* *cap. xvii.* Postea investivam in *Robertum et Davidem Bruseos Caxtonus* fecit, quot verba tot mendacia assument. *Caxtonum* hunc *Simlerus*, uti et, qui cum sequi solet, *Possevinus* vixisse arbitratur anno 1538, sed falli eos satis arguunt quae diximus. Quanquam vero Anglus foret, tamen magnam aetatis partem, puta annis xxx, in *Flandria* egit apud *Margaritam Burgundie* Ducem regis sui *Edwardi* sororem.

Idem.

Hic *Joannes Major Haddingtonensis* Scotus, *Caxtoni Chronographi Angli Historiam* ex Lingua Anglicana convertit Latinam, ut ipse refert, *lib. iv.* *Historiae Scotiae*, *cap. xiii.* Quod quo pacto praestiterit cognoscere est ex iis quae de *Caxtono* superius diximus.

HENRY WHARTON. 1689.

Versionem [*Polycronici*] ad finem perduxit *Joannes de Trevisa*, uti ex nota calci adnexa patet, anno 1387, die 8th Aprilis: adeo ut palam lapsus sit, seu incuria seu errato typographicō, *Caxtonus*, qui in fine versionis a se typis impressis adnotavit eam finitam esse anno 1357. Illam enim, immutato pauculum Anglicae linguae archaismo, et a seipso ad annum usque 1460. *Edwardi IV.* Regis primum concinnum, typis impressam evulgavit * *Londini* 1482, fol. * *Wijmer Gulielmus Caxtonus* qui sub *Edwardo* Rege dicto claruit *nascitur*. primusque omnium Artem typographicam *Angliae* intulit.

Archp. WILLIAM NICHOLSON. 1714.

William Caxton ————— was a menial Servant, for thirty Years together, to Margaret Duchess of *Burgundy* (Sister to our K. *Edward IV.*) in *Flanders*. He afterwards returned into *England*; where finding, as he says, an imperfect History (begun by one of the Monks of *St. Albans*, says *John Pitts*, very unavisedly) he continued it in *English*, giving it only the *Latin* Title of *Fructus temporum*. How small a Portion of this Work is owing to this Author, has been observed before; but he now usually bears the Name of the Whole, which begins with the first inhabiting of this Island, and ends (the last Year of *Edward IV.*) *A. D. 1483*. The Opportunities he had of being acquainted with the Court Transactions of his own Time, would encourage his Readers to hope for great Matters from him; but his Fancy seems to have led him into an Undertaking above his Strength.



THE



THE
L I F E
O F
William Caxton, &c.



WILLIAM CAXTON was *Recuell of*
born, as he himself tells *the Hist.*
us, somewhere in the *of Troy.*
Wealde of KENT; a Part
of that large and fine
County, so called from
the *Anglo-Saxonic* Word
peald, which signifies a
Wood or Chace; this

Tract of Land being mostly Wood. Here, he
said, he learned the *English*, which he spoke and
wrote; which, he observed, was then spoken
broader and ruder there than in other Places of
this County. By his Mother, it's said, he was *Bagford's*
taught to read and write; which was a liberal *Life of*
Education for those ancient Times, and for
which he afterwards devoutly thanked *God*,
since by those Means he, in his old Age, got a
Caxton.

The LIFE of William Caxton.

Living. When he came to be of a fit Age, which I suppose to have been, at that Time, about seventeen or eighteen Years old, he was *Summarie of English Chron. &c.* bound an Apprentice to one *Robert Large*, a wealthy Mercer of the City of *London*; who was chosen Sheriff of the City *Sept. 28, 1430*, *An. Dom. and October 28, 1439*, and died *A. D. 1441*.

Recueil, &c. With him *Caxton* served out his Time, and was made a ^aConjurys, or a sworn and Brother Freeman of the Company and City. After his having served his Time, he seems to have continued with his Master as a Journeyman till his Death. But, however this be, Mr. *Large*, in his last Will, remember'd his Apprentice *William Caxton*, and left him a Legacy of thirty four Marcs, a considerable Sum in those Times, and a creditable, as well as early, Testimony of Mr. *Caxton*'s good Behaviour and great Integrity. His Master being dead, it seems as if he was obliged to provide for himself some other Way. He himself has intimated, That the very same Year that his Master died he went abroad, where he continued above thirty Years, for the most part in *Brabant, Flanders, Holland and Zealand*. It has been guessed, that he was in these Countries as a travelling Agent or Factor for the Company of Mercers, and employ'd by them in the Business of Merchandise. This is not at all improbable, since in the *1464. Col. N. I.* Year 1464, we find him joined with one *Richard Whitebill, Esq;* in a ^b Commission from King

^a *Conjuratio, Juratorum Conventus. Jurati et Conjurati dicuntur Cives unius Oppidi. De Fresne Gloss.*

^b The Commission styles them *Ambassatores, Procuratores, Notarios et Deputatos speciales*, and gives to both, or either of them, full Power to treat, &c. See *Collect. N. I.*

Edward

Edward IV. to continue and conclude a Treaty of Trade and Commerce betwixt him and the Duke of Burgundy, whose Son afterwards married King Edward's Sister, the Lady Margaret ; or, if it was necessary, to make a new one. This shews that Mr. Caxton was thought, by the English Court, to be a thorough Master of the Trade and Commerce of that Country where he had now lived and traded three and twenty Years ; in all which Time, he must, one would think, have acquired a great Deal of Knowledge and Experience.

Four Years after this, a Match was concluded, as was just now hinted, betwixt the young Duke of Burgundy and the King's Sister, and the Lady sent to Bruges, where the Duke's Court then was, with a very splendid Retinue. Among her Servants of the English Nation, Mr. Caxton, it seems, was nominated to be one. He himself tells us, That at this Time he was a Servant to her ⁴ Grace, and received of her yearly * Fee, and other many good and great * yeoh. Benefits ; which shews he was much in her Fa- ^{Money,} ^{Wages.} vour. In what Rank or Quality he served the Ducheſſ, we do not know ; but the Freedom with which she used Mr. Caxton, in finding

* — Die Junii Domina Margareta soror Regis, per Dominum Regem ad litus Maris ducta prope insulam de Tanei accepit navem versus Flandriam, habuitque in societate sua Margareta, quæ est apud le Dame per Episcopum Sarum Domino Karolo Duci Burgundie nupta. Wilbel. Wyrceſtre, Ann.

⁴ Mr. Caxton thus reckons her Titles : My lady Margarete by the grace of God ſuſter unto the kynge of Englonde and of Fraunce, ducheffe of Burgoyne, of Lotryk, of Brabant, of Lymburg and Luxemburg, Countes of Flandres, of Artys and of Burgoyne, Palatynce of Heynawd, of Holand, of Zeland and Namur : Marquelle of the holy empire ; lady of Fryſe, of Salins, and of Meclin. Rec- yell, &c.

fault

sault with his *English*, and ordering him to correct it, &c. seems to shew, that the Place he had in her Grace's Family was no mean or ordinary one.

An. Dom. It was now about ^c eighteen Years since the
1450. curious Art of Printing was first brought to Per-

fection, and practised at *Mentz* in *Germany*, and yet less since Printers of Books were multiplied,

An. Dom. not only in *Mentz*, but throughout the World,
1460. as we are informed by Mr. *Caxton*, who was

then abroad in the very Country, and particularly curious to know, and inquisitive after this new Invention. It seems to have been with a View to Mr. *Caxton*'s learning this Art, and introducing it into her own Country, that almost immediately on his being admitted into

An. Dom. her Service, the Dutchesse ordered him to trans-
1468. late out of *French* into *English*, a *French* Book

drawn out of diverse *Latin* Books, and called,
^c *The Recuyell, or Collection, of the Histories of*
Troye, by Raoul le Feure, chaplain to Philip
duc of Bourgogne, and newly published, 1464. For this Undertaking, Mr. *Caxton* tells us, he thought himself so unqualified on account of his

^c In which season, 35 *Hen. VI*, the crafte of prynytynge was fyrite invented in the cytie of *Mens* in *Germanie*, to the great furthereaunce of all persons desyryng knowledge or thirsting for literature. See *Mr. Fox's A&E's and Monuments, &c.*

Coll. Les personnes desinteressées estiment que *Strasbourg* est le veritable lieu de sa naissance, et en fixent l'époque à 1440. — L'opinion la plus probable est, que *Gutenberg* a conçû dans *Strasbourg* les premières idées de l'Imprimerie ; que ne pouvant pas seul parachever l'ouvrage, il fut à *Mayence*, où il associa *Fayst*, et où ils commencèrent les premières impressions par un *Bible* en 1450, et par les Offices de *Ciceron*. *Richelet Dictionnaire, &c.* V. *Imprimerie*.

^c The Reason of the Dutchesse's pitching on this Book, seems to have been the Fondness of the *English* about this Time of deriving their Descent from the *Trojans*.

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unperfitness in both Languages, English and French, he having never been in France, and lived out of England near thirty Years, that he was fully in wyll to have lefte it, and accordingly laid it aside for two Years after he had begun it, or till 1470, when it fortuned his ryght re-
doubtid Lady sent for him, to enquire, it seems, 1470.
what Progresse he had made in this Translation:
And when she had seen, or read, five or six
* quires of it, she founde a defaute in his english; * leaves.
but was so far from ordering him to desist, that she commanded him to amande, and make an
end of the residue; whose Command, Mr. Cax-
ton said, he durst not disobey: Accordingly he
proceeded in his Translation, which, he tellis
us, he 'begun in Brugis, the first of Marche,
' in the Yere 1468, continued in Gaunt, and
' finished in Colen, the 19th of September 1471.' An Dom.

Having thus finished the Translation of this 1471.
Book, he next, he says, ' deliberated in himself
' to take the laboure in hand of printing it, to-
gether with the * third book of the destru-
ction of Troye, translated of late by John Lyd-
gate a Monke of Burye in English rithme.'
Of this Mr. Caxton gives us the following Ac-
count, full of Complaints of the Painfulness of
it to him. ' Thus, says he, end I this booke—
' and for as moche as in wrytyng of the same
' my penne is worne, myne hand wery, and
' myn * eyen dimmed with overmoch lokyng * eyes.
' on the whit paper—and that * age crepeth

* The History, Siege and Destruction of Troy, at Commandement
of King Henry the first, 1412. in English Metre or Verse. Thomas
Speght's Catalogue of John Lydgate's Works.

¹ By this it seems as if Mr. Caxton was now about 60 Years old.

on

' on me daily and feebleth all the body.——
 * and also because I have promesed to dyverce
 * them. ' gentilmen, and to my frendes to addresse to * hem
 * as bastely as I might this said booke, therefore I
 * have practised and learned, at my great charge
 * and dispense, to ordeyne this said booke in prynte
 * after the maner and forme as ye may here see,
 * and is not wretton with penne and ynke as other
 * bokes ben, to the end that every man may have
 * them a ttones, for all the bokes of this storye na-
 * med THE RECUYELL OF THE HISTORYE OF
 * TROYE, thus emprinted as ye here see, were
 * begonne in oon day, and also finished in oon day.'
 Thus, it is observed of Faust and Schaeffer, the
 very first Practicers of this Art of Printing,
 That they used to advertise the Publick at the
 End of their first Works from Mentz, that they
 were *non atramento, plumali canna neque aerea*,
 not drawn or written with a Pen and Ink, as
 all Books had been before, but made by a new
 Art or Invention of Printing, or stamping them
 by Characters or Types of Metal set in Forms ;
 by which Means the several Sheets were done
 all at once, and not Line by Line, as when they
 are written. When the Book was finished,
 Mr. Caxton tells us, he presented it to his re-
 doubted Lady Margaret, who well accepted
 the book, and largely rewarded him. This
 seems to imply, that he was abroad some Time
 after he had finished this Book, or made an end
 of printing it ; since he went from Cologn to
 Bruges, and very probably staid some Time in
 the Dutchesse Family, as the Winter was then
 approaching.

By the following Rhymes at the End of an
 English Edition of *Bartholomeus de proprietati-
 bus,*

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bus, printed by *De Worde*, at the Prayer and Desire of *Roger Thorney, Mercer*, it is affirmed, That Mr. *Caxton* staid long enough at *Cologn* to print there that Book in *Latin*, the Language wherein it was written by the Author.

*And also of your charite bear in remembraunce
The soule of William Caxton first printer of this boke
In laten tongue at Coloyn bimself to aduaunce
That every wel disposyd man may theron loke.*

But in another *English* Edition of this Book, by Dr. *Stephen Bateman*, it is thus noted ; ' That *Bartholomew Glanville* (descended of the noble *Familie* of the *Earls of Suffolk*, and a *Franciscan Frier*) wrote this worke in *Edward III* time, about the year of our Lord 1360 : that in the year 1397 was this work translated into *English*, and so remained by written copy until *A. D. 1471*, at which time ¹ Printing began first in *England*.' By this it should seem as if the *English* Translation of this Book was first printed in 1471 ; but its having a *Latin* Title might, possibly, deceive *De Worde*, and make him think it was printed in *Latin*. However this be, it does not appear, that any Edition of it printed by *Caxton*, or any one else, either in *Latin* or *English* this Year, is now in being. We have an Account of an Edition of it in ² *Latin*, printed at *Cologne* the Year before,

¹ This is the current Tradition of our *English* Chroniclers. Thus the *Summary* of them, p. 376.—*William Caxton of London*, a *Mercer*, brought Printing into *England* 1471, and first practised the same in the *Abby of Saynt Peter's at Westminster*.

² In the Library of *Bennet College in Cambridge*, is an Edition of this Book in *Latin*, in a large Folio. It is an exceeding fair Book ; the Types are very ancient, but well cut ; and it is printed without any Signatures, Date, or Name of the Place or Printer.

viz.

viz. 1470. by *Jo. Koelbolf*, and of another, by the same Printer, 1481. And as the former of these Editions might be whilst Mr. *Caxton* was at *Cologn*, learning and practising the Art of Printing, he might, possibly, be assisting to *Koelbolf* in printing this Book, or in the Expence of it, and so be remember'd by *De Worde* as the Printer.

Before the taking of the City of *Mentz*, *A.D. 1462*, some of *Faust's* Servants had left him, and settled themselves at *Cologn*, which is but a little way from *Mentz*. But notwithstanding, it seems this City did not abound with any great and celebrated Printers till about *A.D. 1500*, near thirty Years after Mr. *Caxton's* learning and practising the Art here. This, perhaps, may account, in some Measure, for the Rudeness of Mr. *Caxton's* first printed Books: It being observed of this Book of his, *The Recuyell*, &c. which he printed at *Cologn*, that

Dr. Midleton's Dissertation, &c. 'it has all the common Marks of earlier Antiquity; that 'the Letter is rude, the Language incorrect, and that there is a greater Mixture of French Words in it than in his later Pieces done after his return to England; and, that this is one Proof of this being the first Book that Mr. *Caxton* printed, though not the first he printed in England.'

Whilst Mr. *Caxton* resided at *Cologn*, it's not unlikely that he became acquainted with *Wynkyn De Worde*, *Theodoric Rood*, a Native of the Place, and *Thomas Hunte*, his own Countryman, who were all Printers. The first of these seems to have come over with Mr. *Caxton* to assist him in the Practice of Printing, and continued with him to the Time of his Death. The other

other two were not long after him, and set up a Pres at *Oxford*, where they printed in *Latin*, as will be shewa by and by.

At what Time Mr. Caxton left *Cologn* or *Bruges*, to return to *England* and set up the Trade or Craft of Printing there, is uncertain. Toward the latter End of the Year 1468, the Earl of *Warwick*, on some Disgust taken by him, formed a powerful Conspiracy to dethrone King *Edward*, and restore the late King *Henry* to the Throne; and accordingly he took up Arms, in which he was so successful, as to force King *Edward* to leave the Kingdom, and fly for Refuge into *Flanders*, to his Brother in Law the Duke of *Burgundy*. But the King being supplied by him with Forces, and obtaining this Year, 1471, a compleat Victory over the Earl, who lost his Life in the Battle; the Consequence of this was, the violent Death of King *Henry*, and of the Prince his Son, by which Means King *Edward* was again settled on the Throne, and the Kingdom restored to its full Peace and Tranquility: Of this Mr. Caxton took Notice in his Epilogue to a Book which he printed nine Years after, called *thymage or An. Dom. myrror of the world*; in which he besought ^{1480.} Almighty God to be the Kinge's protectour and defendour agayn alle bis enemyes, and gyve Him grace to subdue them, and in especiall them that had late enterpryzed, agayn right and reson, to make warre within His roymme. This was a Providence very favourable to Mr. Caxton, who seems to have been desirous of an Opportunity of practising, in his own Country, the Art of Printing, which he had newly learned at *Cologn* at so great an Expence. He was not unknown.

to the King, having been employed by him in executing a very honourable Commission to the late Duke of *Burgundy*, and was in great Favour with his Mistress, the King's Sister, who, very probably, recommended him to her Brother. Accordingly, in the Epilogue above-mentioned, he very gratefully acknowledged, that *he acted under the shadowe of the King's noble Protection*. In the middle of *September*, 1471, he was at *Cologn*; from whence he went, some Time after, to the Dutchesse's Court, to present her with his printed Book. If he printed at *Cologn Bartholomeus de Proprietatibus, &c.* he must have returned thither again, and continued there a great Part of, if not all, the next Year, 1472. However this be, it's certain it must require some Time for him to come over from *Cologn* into *England*, and settle himself here, and provide all the necessary Materials for a Printing-house. So that, supposing he came from *Cologn* or *Flanders*, sometime in the Years 1472 or 3, we cannot well imagine him to be at work any where in *England* much before the latter end of 1473, or beginning of 1474; or however, not to finish any Book of Consequence till this last mentioned Year. It has been observed, indeed, That Mr. Caxton was at work several Years without telling us where and when he printed the several Books he was at work upon; since the first Book we have of his, which has *any Date* to it, is said to be printed at *Westminster* six Years after 1471. But Mr. Caxton himself tells us, That *the book or game of Chess*, was printed, or finished, the last Day of *March*, 1474; though he does not name the Place. Elsewhere he intimates this

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to have been the second Book of his Printing, in the following Recital of his printed Works, if it might be depended on as exact and punctual in the order of Time in which he printed them. *Whan*, says he, *I had accomplishid Legend*
dyvers werks and bystoryes translated out of dore,
Frenshe into englishe, at the requeste of cer- 1483
tayne lordes, ladyes and gentylmen, as the re-
cuyel of thistoryes of Troye; the booke of
Chesse; thistory of Jason; thistorye of the
mirroure of the worlde; the xv booke of
Metamorphoses in which ben conteyned the
fables of Ovyd; and thistorye of godefroye of
boloyn in the conqueste of Jerusalem. —

But in this Recital are no fewer than six Books of Caxton's printing unmentioned, which were all printed before the thistorye of godefroye of boloyn. Even the *Dictes of the Philosophers* is omitted. Because there is no Name of any Place where this book of *Chesse* was printed, it has been doubted, whether or no it was printed in *England*. But, in the Dedication of it to the *Duc of Clarence*, Mr. Caxton tells him, that he had made this Book *in the name and under the shadow of his noble Protection*; which seems very strongly to imply, that he was then in *England*; since, how could he be under his protection out of it? Besides, if it was not printed here, it must have been printed at *Cologn*, or somewhere abroad; and it is not very probable, that Mr. Caxton, who tells us, That in 1471, he had Leisure at *Cologn*, should be here *six Years without doing any Thing besides translating and printing this Book and the Recuyel*, beforementioned: Whereas this is easily accounted for, if we suppose him, during this

C Time,

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Time, to be removing into *England*, and setting up a printing Press there. I am therefore inclinable to be of Mr. *Bagford's* Opinion, That this was the first Book printed by Mr. *Caxton*, after his Return to *England* in 1472 or 3. To keep up the Memory of this, Mr. *Caxton* seems to have made Use of the Cypher of¹ 74, to fix at the End of the Books which he printed, which we are sure he used as early as 1480, if not before. However this be, we have no Books of his printed with any Date after this till 1477. It is not improbable, that during this Time, he printed some of his undated Books, as, the Collection of *Chaucer's* and *Lydgate's* Poems; *Chaucer's* Translation of *Boetius de consolatione Philosophiae*, &c. which have all the Signs of their being some of his first, or most early Performances.

An. Dom. Be this as it will, it is however certain, that
 1477. in 1477, Mr. *Caxton* printed at *Westminster*; since in that Year was printed there his Book called *the dictes or sayengis of the Philosophers*. But as it is not said, that it was printed in the *Abby*, it has been doubted whether Mr. *Caxton* printed there or in the Town of *Westminster*, at his first coming into *England*. The first Book which we have of his, that is expressly said to be printed in the *Abby*, is that called *The Cronycles of Englond*, 1480. But it's very well known, that the first Printers often omitted putting the Name of the Place, as well as the Date, to their Books; which is one Reason why their History is so obscure and intricate. In the Catalogue of the Books printed by Mr.

¹ Quâ figurâ cum puto suæ typographiæ epocham 74 id est annum 1474 indicasse. *Annales Typogræ.* Vol. I.

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Caxton, which I have been able to make, there will be found, if I have not misreckon'd, but six said to be printed at Westminster; one by W. Caxton of Westminster; one translated at Westminster; one by W. Caxton dwelling in Westminster besides London; two enprynted in thabbaye of Westminster, and in thabbaye of Westminster by London; and two translated in thabbaye of Westminster: the remaining Books have no Name of any Place. What are we now to conclude from hence? that Mr. Caxton printed no more than six of his Books at Westminster, and but three in the Abby there? Notwithstanding then it is not said, in so many plain and express Words, that Mr. Caxton printed at Westminster 1474, or before the Year 1477, or in the Abby there, till 1480, it appears very probable, that the first, if not the last Place, where he printed here in England, was the Abby of Westminster; except, perhaps, his own House, in the last Year or two of his Life.

At this Time, 1474, the learned Dr. Thomas Milling was Abbat of this wealthy House

of

^m It's generally said, That it was Abbat John Islip, who was Mr. Caxton's Patron. Hearn tells us, without any Authority, That this Abbat had known Caxton before, and employed him to transcribe and translate several old Pieces for his Use. But it is pretty certain, that Islip was not Abbat here till after Caxton's Death, *viz.* 1498. Our Writers, indeed, are in great Confusion about the Succession of these three Abbats, *viz.* Thomas Milling, John Estney, and John Islip. But it's very sure, that Milling was Abbat 1470, and made Bishop of Hereford 1474, when he seems to have held this Abby in Commendam; that he was succeeded by Estney; who, according to the Inscription on his Tombstone, died 1498, and was then succeeded by John Islip. The Copy of the Inscription, as preserved by Mr. Cambden, is as follows: *Hic jacet dominus Johannes Estney quondam Abbas bujus loci*

C 2

qui

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of Religion. Our famous Antiquarian, *John Leland*, gives this Character of him; that
Descriptor. Britan. there were, in his Time, those who thought
 ' him an elegant Writer for the Time in which
 ' he lived; that, however, if what was related
 ' of him was true, he had, what was then com-
 ' mon to but few Monks, the Knowledge of
 ' the *Greek Tongue*. It is not at all improba-
 ble, that when Mr. Caxton had made himself
 known here in *England* by his printing *The Recuyel*, &c. he should be invited by one of this
 Character, who was himself a Man of Letters,
 and a great Lover of Learning, to exercise his
 Art in his *Abby*. Or, perhaps, this, as a con-
 venient Place for him to print in, may have
 been procured by some of those many Gentle-
 men and Friends of Mr. Caxton, whom he men-
 tions as expecting his fulfilling his Promise to
 them of his Translation of *The Recuyel* in print.
 However this be, it's said he had the Ambry,
 or Almonry, which was commonly at the En-
 trance of the *Abby*, assigned to him by the
 Abbat for a Printing-house; and, that from
 hence the Printing-room is, to this Day, called
 a *Chapel*.

An. Dom. *The Game of the Chefs*, which, I suppose, was
 1474. the first Book printed by Mr. Caxton in *England*,
 was dedicated by him, *To the right noble, right
 excellent, and virtuous prince GEORGE Duc of
 Clarence, erle of Warwic and of Salisbury,
 great Chamberlain of Englond, and Lieutenant*

*qui obiit 24^o die mensis Maii anno dom. Mcccclxxxviii, Cuius
 anime propicietur deus, Amen. Exultab*o* in Deo Iesu meo, Amen.
 Reges, Reginæ, &c. in Ecclesia Coll. B. Petri Westmo. sepulti, 4^o.
 1606.*

of Ireland, *oldest Brother of King Edward IV.* This Duke was second Brother to King *Edward*, and had, by him, been promoted to the great and honourable Places above-mentioned. But this, it seems, did not hinder his joining with the Earl of *Warwick* in the unnatural Design of dethroning the King his Brother, and therefore he forfeited them: But repenting of his Treason and Rebellion, and his Repentance and Return to his Duty proving the King's Preservation, he was pardoned, and restored to his Places. This was in 1472. However, this Behaviour of the Duke's very strongly prejudiced the King against him. Of this the Duke's Enemies, and particularly his younger Brother, the Duke of *Gloucester*, who wanted to get rid of him, that he might come to the Crown, as he afterwards did, by the Name of *Richard III*, made their Advantage; so that he was impeached in Parliament, and had Articles of High Treason exhibited against him; of which, being neglected by the King his Brother, he was found guilty; and, at his own Desire, to avoid appearing publickly on a Scaffold, was suffocated within the Tower, in a Butt of *Malmesey Wine*, *Anno 1478*. In this Dedication Mr. *Caxton* tells the Duke, That ' he had put himselfe in devoyr to translate a lityll book late comen into his handes out of frenshe into englishe, in which he founde thaustorites, dictes and stories of auncient doctoures, philosophers, poetes, and of other wyse-men which ben recounted and applied unto the moralitie of the publique Wele, as well of the Nobles as of the comyn peple, after

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' the game and playe of the Chesse, and,
 ' that for more clerely to procede in this sayd
 ' boke, he had ordyned, that the chapiters been
 ' sette in the begynnynge, to thende, that the
 ' readers might see more plainly the matter
 ' wherof the book treated.' To which he ad-
 ded, That ' the Book was fynyshid of the last
 ' day of Marche the yer of our Lord God a
 ' thousand four hunderd and LXXiiii.'

The thirde book mentioned by Mr. Caxton as translated out of *Frenshe* into *English* and print-
 ed by him, is *thistorye of Jason*. It has no Date; but if the Observation be well grounded,
 that the ancient Printers used to print second Editions of their Books not till about ten or
 twelve Years after the first, probably this Book,
 of which there was a second Edition in 1492,
 might be first printed about the Year 1475
 or 6.

An. Dom. 1477. However this be, in 1477, Mr. Caxton print-
 ed a Book entitled, *The dictes or sayengis of Phi-
 losophers and of Socrates, at Westminster*. This
 is one of the Books omitted by Mr. Caxton, in
 his Recital of his more early or first Perform-
 ances. It was translated out of *Latin* into
French by *William de Tignonville*, or *Tignon-
 ville*; who entitled it, *Les dictes moraux des Phi-
 losophes, les dictes des sages, et les secr̄es de Ari-*

*Annales
Typogr.*

ⁿ The Author of this Book was *Jacobus de Tbeffalonia*, who en-
 titled it *De ludo Scacorum*.

^o See *Thesauri Linguae compendiarii pars extrema, no-
 mina propria tradens et explicans*, by *Robert Ainsworth*, V. *Ja-
 son*. 1736. The *History of the Knight Jason*, by *Gerard de Lere*,
 Fol. *Andewarp*, 1480. The same Printer emprynted *The Crot-
 ches of the Reame of Englund* with their apperteignaunces. *An-
 nales Typographi*.

stote.

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stote. He was Provost of the University of *Paris*, 1408. Mr. Caxton calls him *John de Tew-*
ville, and tells us, It was translated from the
French into *English* by the noble and puissant
lord *Antoine Wydevill*, and by that lorde gi-
ven to him to print. He was Sir *Anthony*
Wideville, or *Wydevyll*, the Son of Sir *Rich-*
ard Wideville, the first Earl *Rivers*, and
Brother to King *Edward's* Queen. Mr. Cax-
ton stiled him, 'erle *Rivers*, lorde *Scales*, and
'of the Isle of *Wight* defendour and dire-
'ctour of the Siege Apostolique for our holy
'Fader the Pope in the Royaume of *England*,
'Uncle and Gouvernour to my Lord Prince of
'*Wales*.' After King *Edward's* Death, by the
Wiles of the Duke of *Gloucester*, he was seized
as he was conducting the young King, his Pu-
pil, to *London*, and committed Prisoner, with
other Lords in the King's Interest, to the Castle
of *Pontefract*, where he was beheaded by his
Order, A. D. 1483. In the Library of *Cam-*
bridge, is a Manuscript of this Book, written
in such a fine *Roman* printed Letter, that
it equals any print of the later Ages. At the

^{Coll. J.}
Sir *Richard Wydevill*, or *Wydeville*, the first Earl of *Rivers*,
was beheaded by the *Northampton* Mutineers, A. D. 1469. In
King *Edward's* Proclamation for making Knights of the *Bath*,
dated 18 April, 15 *Edward IV.* or 1475, the Name is spelt *Wi-*
devile; some of our Writers have changed it to *Woodville*. In the
following Memorandum of *William de Wycrestres*, it's spelt *Wi-*
devile; 'Cito post dictum Festum Nativitatis Domini 1459, Joha-
nes Denbam cum aliis de *Calefia* secrete intravit *Sandwicum* ac
ibidem cepit dominum de *Roverys* et Antonium *Widwile* filium
eius cum multis magnis navibus, et adduxit *Calefia* Comitibus
Marchie et *Warrenie* et *Sarum* *Califia* existentibus.' Sir *Th-*
omas More gave the following Character of him in his Life of King
Richard III. *Moderator Pueritiae datus est Antonius Vodevilus, cog-*
nomento Riverus, reginae frater, vir haud facile discernaz manue-
ant consilio promptior.

^{Antis.}
^{Esg;}
End

C 4

The LIFE of William Caxton.

End of it are these Words: *Thus endeth this booke of the dictes and notable sayengs of the Phylosophers late translated, &c. which was fynished the 18th day of the moneth of November and the seventeenth yere of the regne of Kyng Edward An. Dom. 1477. the fourth, &c.* To it is prefix'd a most beautiful Painting, representing King *Edward*, his Queen, the Duke of *Clarence* and his Children, and the Earl in his Surcoat of Arms, presenting the Book.

^{1477.}
^{17 Edw.}
^{IV.}
^{Script.}
^{Tom. III.}
^{Col. 2220.}
^{1400.}
The latter End of the same Year, viz. February, Mr. Caxton printed a Book, called *The Moral Proverbs of Chrystine of Pyse*. This is an English Translation of a Book written in French, with this Title; *Les proverbes moraux et le livre de prudence par Christine de Pisan fille de M. Thomas de Pisan, autrement dit de Bologne*. This learned Lady was an Italian, born at *Pisa*, and stiled her self a woman ytalian: But, her Father removing to *Bologne* in *France*, she wrote her Books in the Language of that Country and flourished about the Year

At the End of this Book, which is but two Sheets in Folio, are these Rhymes, after *Explicit*.

Of these sayynges Cristyne was aucteureffe
Whiche in makyng hadde sucbe Intelligence
That therof she was mireur and maistresse
Hire werkes testifie tbexperience
In Frensh language was written this sentence
And thus Englished dooth bit rebers
Antoin Wideuylle therl Riuers.

Go thou litil^a quayer, and recommaund me
Unto the good grace of my special lorde
Tberle Ryueris, for I have enprynted the
At his commandement following eury worde
His copye, as his Secretary can recorde
At Westmestre, of Feuerer the xx daye
And of kyng Edward the xvii yere vraye.

Enprinted by Caxton
In feuerer the colde season.

In 1478, the 19th of Edward IV. Mr. Caxton printed, in Quarto, or a small Folio, a Book entitled, *Memorare novissima*, which 'en-^{1478.}
treated of the four last things; the first of
death; the second of the laste judgment; the
third of the paines of Hell; and the fourth of
the joyes of Heaven.' This Book, Mr. Caxton tells us, was likewise translated out of French by the abovesaid Sir *Antbony Wydeville*.

It seems as if, about this Time, Mr. Caxton buried his aged Father, who lived with him at Westminster. In 'thacçompte of the Wardens

^a *Cayer*, or *Quayer*, a Piece of a written Book divided into equal Parts. *Cotgrave's Fr. Dict.* Here it signifies a little Book or Pamphlet. So *Chaucer* uses it in his *Complaint of the black Knight*:

Go litil quaire unto my livis quyne,
And to my very bortis foverayne,
And be right glad, for that see shal the fene
Sobis is thy grace.—

Though, as Caxton uses it before, when he tells us, the Duchess of Burgundy perused five or six *quaires* of his Translation of the *Requyl*, &c. it seems to mean only a Leaf, or Piece of his Translation. However this be, we have here a Specimen of Mr. Caxton's great Accuracy and Exactness in printing, in that he followed every Word of the Copy given him, and had witnesse of his doing so.

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‘ of the Parishe Churche of Seynt Margarete
 ‘ of Westminster in the shire of Middle. from
 ‘ the viij daye of the Monyth of Maye in the
 ‘ Yere of our Lord God 1478 anno Regni
 ‘ 18 Edw. IV. unto the 18th day of Maye in
 ‘ 1480 Anno Regni 20 Edw. IV. is the fol-
 lowing Article :

‘ Item, The day of buryinge of William Caxton,
 ‘ for ij Torchies and llii Tapers — — xx⁴

An. Dom. However this be, in 1479 came out of Mr.
 1479. Caxton’s Pres, a Book named *Cordiale*. Folio. This Book, he tells us, was likewise translated by the abovesaid *Anthony erle Rivers*, and deliuered to Mr. Caxton, to be printed on the second of Feurer 1478, and fynysched on thevyn of thannunciation, the 24th of Marche 1479.

An. Dom. But I suspect this and *Memorare novissima* to
 1483. be the same Book; since I observe, printed at *Cologne*, by *Bartbol. de Unckle*, a *Latin Book*, with this Title, *Cordiale quatuor novissimorum*.

Whilst Mr. Caxton was thus printing Books in *Englysh*, at *Westminster*, and so much favour’d and encourag’d by the Court, and the principal Nobility and Gentry, there seems to have been set up, by some Foreigner, or one who had learned the Art abroad, another Pres at *Oxford*, to print Books in *Latin*. Who this Printer was, we do not certainly know, he having omitted to put his Name to those Books of his printed here, which are preserved. But by some *Latin Verses* at the End of one of the Books printed here, it seems to be intimated, that the Practice of this Art was first introduced at *Oxford*, by one *Thomas Hunte an Englysh-
 man*,

man, who was afterwards Partner with *Theodoric Rood*. However this be, the three following Books, which are in the Royal Library at *Cambridge*, the *Bodleian* at *Oxford*, and in other private Libraries, it's plain, were printed at *Oxford* this and the next Year.

1. *Expositio Sancti Jeronymi in simbolum Apostolorum ad papam Laurentium* — impressa Oxonie et finita Anno Domi Mcccclxviii. xvii die Decembris.

2. *Textus ethicorum Aristotelis per Ieronardum arretinum lucidissime translatus, correctissimeque impressus*, Oxoniis Anno Dni Mcccclxxix.

3. *Tractatus brevis et utilis de originali peccato editus a fratre Egidio Romano ordinis fratrum heremitarum sancti Augustini*. Impressus et finitus Oxonie A nativitate dñi Mcccclxxix. xiiii die mensis Marcii.

These three Books are all printed with the same *German Types*. The *Oxford Antiquarian* says, *Per spicul magis et pulchrioribus quam recentiores nonnulli*, more plain and beautiful than some more modern ones. They have all of them a very regular Page; the Signatures are placed at, or under the End of the bottom Line, thus, a i. a ii. &c. and there is no Direction or Catch-word, and the Leaves are not number'd.

The first of these Books is plainly dated Mcccclxviii. which is about eight Years after the Time, when the Printers at *Mantz* were dispersed, and carried the Art of Printing to other Parts of *Europe*. This Circumstance, joined

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joined to that of the Type or Letter used by this Printer, which is imagined to be nearly the same with that used by *Fust*, the first Printer, though somewhat different, has inclined some to think, that one of those Printers might come over to *England*, and follow his Profession at *Oxford*. But this is very early for a Printer to be settled so far from *Mentz*. Excepting at *Rome*, where two Germans, *Conrad Sweenheim* and *Arnold Pannarts*, set up a Printing-house *Anno 1466*; it does not appear, that any more than single Books were printed anywhere so soon after the Dispersion of the first Printers.

¹ Rich.
III.

25 Hen.
VIII.

In 1483, but four Years after the latest of the three Books of this anonymous Printer at *Oxford*, an Act of Parliament was passed, whereby Leave was given to 'any artificer or merchant straunger, of what nation or countrey he was or should be of, to bring into the realme, and sell, by retaile or otherwise, anie books writen or printed.' The Reason of this is, by another Act, said to have been, that there were 'but few Printers within the Realme which could well exercise and occupie the science and crafte of Printing.' This has not the Appearance of this Art having been introduced and practised here so long as fifteen Years before by so great a Master of it. It has therefore been observed, that the early Date of this first printed Book at *Oxford*, is contradicted by the more modern Improvements in Printing,

* All that we have any Account of, were *Caxton* at *Westminster*, *Rood* at *Oxford*, an anonymous one at *St. Albans*, and *Letow* and *de Machlinia* at *London*; and their Impressions were not very elegant.

which

which appear in the Book it self, as the Neatness of the Letter, and the Regularity of the Page, above the Performances of *Caxton*, or, however, his more early ones, and the Use of Signatures: For it is a perfect Paradox, that the Art of Printing was almost, in its Infancy, brought to Perfection. The longer Mr. *Caxton* printed, the more we see him improved in his Art. If we may believe Mr. *Palmer*, a Printer himself, and uncommonly skilled in the Business, *de Worde* improved the Art to a very great Perfection, and was a very curious Printer; and *Pinson* was become a thorough Master of the Art: which seems to imply, that they both excelled their Master *Caxton*. Besides, if a Printer, superior to them all, was settled at *Oxford*, at least six Years before the earliest of them, is it not natural to suppose, that they who occupied this Science, would have been more increased than it's intimated by the Act above-mentioned they were?

It is owned to be difficult to account for this single Book's being printed at *Oxford* so early as 1468, and no other being printed there till 1479, eleven Years after; and then two others being printed there with the same Types, and in the same Manner. As Printing was, I presume, this Printer's Livelihood and Subsistence, how is he to be supposed to live ten or eleven Years without it? It is plain there have been some curious Persons who have collected and preserved such Books, otherwise we should not have had those we have; and it seems odd, if there were so many printed, as we may reasonably suppose there were in eleven Years Time, that not so much as one of them should fall in
their

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their way; but, that they should all light upon only Copies of these three Books. To suppose that this anonymous Printer, after having printed a single Book, in two Years time, at *Oxford*, shut up his Press, 1470, on account of the Rebellion of the Earl of *Warwick*; because he and his Readers might be otherwise engaged, and not open it again till 1479, that is, till eight Years after the Rebels were defeated, and the Kingdom restored to its former Peace and Tranquillity, seems surprisingly romantic. Why could not he employ his Press at *Oxford*, as well as Mr. *Caxton* his at *Westminster*? So that, on the Whole, I do not know a better Solution of this Difficulty, than to suppose, with the learned and ingenious *Dissertator*, that instead of M^{cccc}lxviii, the Date should be M^{cccc}lxxviii, an x being dropped, either by Design or Chance, as was very common with our early Printers.

Whether this Printer died, or, for want of Encouragement, removed from *Oxford* to some other Place, is not now known. But in the Year 1480, we find another Printer at *Oxford*, one *Theodoric Root*, a Native of *Cologn* in *Germany*, where I have supposed Mr. *Caxton* to have known him. He continued printing here till 1485; but how much longer we do not know. By some *Latin Verses*, printed by him

*Hoc Teodoricus root quem collonia misit
 Sanguine germano nobile preffit opus.
 Atque sibi socius thomas fuit anglicus bunt
 Dij dent ut venetos exuperare queant.
 Quam ienson venetos docuit vir gallicus artem;
 Ingenuo didicit terra britanna suo.*

him at the End of Aragon's Latin Translation of Phalaris's Epistles, it appears, that he had a Partner, one Thomas Hunte, an Englishman; and it is intimated as if, by his Means, the Art of Printing was introduced into England. That Art, say the Verses, which Jenson, a Frenchman taught the Venetians, the British Nation has learned by its own Ingenuity, or the Genius of one of its own Natives. Nicholas Jenson printed at Venice in 1470; which being, at most, but the Year after the two Spires settling there, Rood ascribes to him the teaching the Venetians the Art of Printing. So here Hunte printing at Oxford, so soon as four Years after Mr. Caxton began to print at Westminster, Rood seems to mention him as the first that taught the English this Craft. But if what is here said does not any wise relate to Hunte, it must to Caxton, since they are the only Englishmen who were Printers at this Time. But, that Hunte is the Person meant, seems pretty plain from its being added, that the Art of printing Latin, which was first known to the Venetians, was now found by them at Oxford: Whereas Caxton printed chiefly English Books. It is added, that the English had a Taste of, and were pleased with the Latin Tongue, and that Hunte and Rood printed so many Books as to export or send them abroad, or however, to supply all Demands at home; so that there was no Occa-

Celatos, *veneti*, nobis transmitte libros,
Cedite, nos illis vendimus, o *veneti*.
Que fuerat vobis ars primum nota *latini*.
Est eadem nobis ipsa reperta premens.
Quamvis tempos toto canit orbe *britannos*.
Virgilini, placet his lingua *latina* tamen.

sion

sion for the *Venetians* to send any of their printed Books hither, as they had used to do. But, though this might be so, the Care and Diligence of curious and inquisitive Persons have, so far as I know, preserved but four of the Books printed by these two Printers, and one even of them was not known till very lately, 1735. Unless we suppose *Hunte* to be the Printer of the three anonymous Books in 1468 and 1479.

An. Dom. To return to Mr. Caxton; In 1480 he printed " *Thymage or mirroure of the worlde*, Fol.

1480. This, he tells us, he translated out of *Frenche* into *English*, at the requeste, cost and expence of the honourable and worshipful * *Hugbe Brice*, Gold-

and Alder-smith, who was *Sberiffe* of *London* 1475, and afterwards Knighted, and Mayor of the City

* *Cyterezyn* *Anno 1485*. At the End of this Book is printed an Epilogue with Mr. Caxton's Cypher, as represented under his Picture, which shews he used it not above six Years after. I have supposed him to have first printed in *England*; though it's not unlikely that he used it sooner, only, as is very common with other old Books, this Leaf has been torn out and made away with. In the Epilogue above-mentioned, Mr. Caxton tells us, That Sir *Hugbe*'s Design in procuring this Book to be translated and printed, was, to make a present of it to the ' puissaunt, noble and vertuous lorde *Hastynge* Chamberlayne ' unto the Kynge, and his lieutenenent of the toun of *Calais* and marches thereof; ' That

" Another edition of this book was printed without date, by *Laurence Andrew* dwellynge in *Fletestreets* at the sygne of the Golden Crosse by *Fletebridge*. At the Conclusion of the Table and Prologue prefix'd, is, *Caxton me fieri fecit*,

he owned the Translation to be rude and simple ; but that he had, to his Power, followed his Copy, and as nigh as to him was possible, made it so plain, that every reasonable Man might understand it, if he advisedly and attentively read or heard it : Though the Translation abounds in *French* Words ; such as *ottroye*, *emprised*, *ententyfly*, *arrette*, &c. which, at this Time, are not commonly understood by *English* Readers. He added, That this Book he began
‘ firste to translate the second day of *Janyuer*
‘ the yere of our lorde Mcccclxxx and finyshed
‘ it the eighth day of *Marche* the same yere,
‘ and the *xxi* yere of the Regne of the most
‘ Crysten Kynge, Kynge *Edward* the fourthe.’

Caxton me fieri fecit.

Next after this, is mention'd by Mr. Caxton *Legendæ D'oreæ*, himself, as translated out of *French*, and print-ed by him, ‘ the xv bokes of Metamorphoses
‘ in which ben contaynid the fables of *Ovid*.’ Ouduin places this Book in this Year. *Libri xv Metamorphoseon Ovidij in Anglicam prosam per Caxtonum conversi*, A.D. 1480. In Mr. Secretary Pepys's Library in the College of St. Mary Magdalen, in the University of Cambridge, is a Manuscript, which seems to be a Copy of a Part of this Book : The Title is, *A prose translation of Ovid's Metamorphoses, beginning at the 10th book.* In the first Page is written in red Letters ;

‘ Here followeth the x booke of *Ovyde*,
‘ whereof the first fable is of the marriage of
‘ *Orpheus* and *Euridice* his Love.’ At the End
is this Colophon :

D

‘ Thus

Thus endeth Ovyde his booke of Metamorphose translated and fynysched by me Willm Caxton at Westmestre the xxii day of Apryll

c

the Yere of our Lord m*cccc* lxxx. and the xx yere of the Regne of Kyng Edward the fourth.

* Juyn
10th.

About the * Middle of this Year 1480, Mr. Caxton finished at his Press, his Book called *The Chronicles of England. Folio.* This, he tells us, he attempted to do atte requeste of diverse gentilmen; and, that he enprinted it in the Abby of Westminster, by London. Before these *Chronicles* is a Table of the Contents, to which is prefixed the following short Prologue.

In the yere of thyncarnacyon of our Lord Ihu Crist 1480 and in the 20 yere of the regne of Kyng Edward the 4th, atte requeste of dyvers gentilmen, I have endeavoured me to enprinte the *Chronicles of England*, as in this boke shall, by the sufferaunce of GOD follow. And to thende, that every man may see and shortly find suche mater as it shall please him to se or rede, I have ordeyned a table of the maters shortly compiled and chapitred, as here shall followe, which booke begyneth at Albyne and endeth at the begynnyng of the regne of our said soverayn Lord Kyng Edward the *cccc*.

Then follows the *Table, &c.* which thus begins:

Fyrst is conteyned how Albyne with his systers entred into this Isle and named it Albyon.

The

The Book is divided into vii Parts, and cclxiii Chapters. The Title of the first Capitul, is, *The names of this londe*; and the Chapter begins thus :

*In the noble londe of Sirrie ther was a noble Kyng and mygbyt. — Which seems to intimate as if Mr. Caxton printed these Chronicles from a Manuscript Copy, compiled by some body else, which begins in this Manner, as I shall have Occasion to observe more particularly hereafter. The Title of the last Chapter is the very same with that in the Chronicles printed with the *Fructus temporum*, by *Julyan Notary*, 1515. Of the deposicion of Kyng Henry VI. and bow Kyng Edward the IIII took possession, and of the bataile on Palme-sunday, and bow he was crowned. At the End is this Colophon :*

Thus endeth this present book of the chronicles of Englund emprinted by me William Caxton in thabby of Westmynster by London. Fynnyshid and accomplayshid the x day of Juyn the yere of thincarnation of our Lord God mccccclxxx and in the xx yere of the regne of Kyng Edward the fourth.

On occasion of Mr. Caxton's printing this Manuscript *English Chronicle*, and the Continuation of it to his own Time, many Reflections have been made on him. *John Major*, the *Scotish Historian*, observed, that 'he has coined not only Improbabilities, but great Inconsistencies; and, that in particular the Invective against *Robert* and *David Bruce* has as many Lyes in it as Words.' But he should have known, that Mr. Caxton was only the Printer, not the Author of these Chronicles. The same Consideration somewhat abates the Reflection of

De Historiis Latinis. the learned *Gerard John Vossius*, That there are not a few Things in these *Chronicles* that shew a want of Judgment. It has been observed of *Major*, That as he all along mixes the *Chronicles* or *History of England and Scotland*, he takes the greatest Part of what concerns his own Nation from the *English Writers*, among whom his principal Authors are *Bede*, *Caxton*, and *Froissard*: That he owns himself, he often literally translated *Caxton*, though he takes Occasion to quarrel with his *History*, and especially for its asserting the Dependance of the Crown of *Scotland* upon that of *England*. But it is still a more severe Reflection which the last of these *Writers* has thought fit to make on Mr. *Caxton* and his *History*, as encouraging his Readers by the Opportunities he had of being acquainted with the Court Transactions of his own Time, *viz.* King *Edward IV*, to hope great Matters from him, when his Fancy only led him into an Undertaking above his Strength: Though Mr. *Caxton* tells his Readers, at the very Beginning of these *Chronicles*, as has been shewn before, that they ended at the Beginning, and not at the End of King *Edward's Reign*.

Bale, Pitts, &c. It has been likewise reported, That Mr. *Caxton*, at his Return to *England*, found the beginnings or rough Draught of a certain *History*, begun by one who was a Lecturer or Reader of History in the Monastery of St. *Albans*; others say a learned Schoolmaster of the Town, who had laid the Foundation of a compleat Body of *English History*, but died before he could finish his intended Work; and, that Mr. *Caxton* took those imperfect Papers, and added to them his own

own Collections from some of the best Authors; as *Livy*, *St. Austin*, *Bede*, &c. the same which the Compiler of the *Fructus temporum* tells us he used, and called it *Fructus temporum*. But this Mistake seems owing to these Reporters having never seen the *English Chronicle* printed by Mr. Caxton three Years before the *Fructus temporum* was printed at St. Albans. But this Chronicle being afterwards reprinted with the *Fructus temporum*, gave occasion to the confounding these two Histories, and calling ^{*} *The Chronicles of England*, which is confined to that Kingdom, by the Name of *Fructus temporum*, or the *Fruits of Times*; which treats of Scripture and foreign History, as well as of *English*, as will be shewn more particularly by and by.

It has been further remarked, That though Mr. Caxton, in his Colophons at the End of the Books printed by him in King Edward IVth's Reign, supposes the Beginning of it to have been *A. D. 1460*; yet in these Chronicles he says, he was proclaimed through the City the fourth day of Marche the yere of our Lord God 1459. But I suppose, he here reckons according to the Ecclesiastical Account, which begins the new Year at *Lady-day*. However this be, it has been observed, That in the *English History* Speed, stories there is a continual Anachronism of a Year, and sometimes of two, from this Year 1460, to the End of this Reign; and, that the Difference of Authors hath here bred some Confu-

^{*} — As sayth Caxton in his Chronicle, which he calls the *Fruit of tyme*. *Grafton's Hist. of England*, Vol. II.

— It is recorded and found in the Chronicle of William Caxton, called *Fructus temporum*. *Fox's Acts and Monuments*, Vol. 69. a. Ed. 1563.

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By Red-
man.

John
Stowe.

tion of Years. This will sufficiently appear by the following Detail. In the Chronicle printed with the *Fructus temporum*, 1515, it is said, that the 'fourthe daye of March 1459 he was proclaimed thrugh the Cyte, of London, King Edward the fourthe by name: and about Mydsomer after, the yere of our lorde 1460 and the firste yere of his regne, he was crowned at Westminster.' Our old printed Statute Books, in French and Latin, record the Beginning of this Reign thus: *Edwardus quartus incepit regnare quarto die Marcij anno domini 1460 — coronatus fuit 28 die Junij.* The same is affirmed in the *Summarie of the Chronicles*, &c. that he *began to reigne the 4th day of Marche by the name of Edward the fowerth 1460 — and on the 28th of June he was crowned at Westminster.* But *Speed* intimates, that he was proclaimed the fourth of March 1461. *Hall* informs us, That 'the 4th day of March he, as Kyng, rode to the Church of St. Paule, and there offered, and on the-morrow, March the 5th, he was proclaimed Kyng by the name of Edward the 4th throughout the citie, in the 39th yere of King Henry VI, and the 29th daie of June was at Westminster with all solempnitie crouned and anoynted kyng Edward the 4th after Willyam the Conqueror, which was in the Yere of Cbrisles incarnation 1461.' *Polydore Virgil* says, 'Ad 3 calend. Julij [June 28.] 1461, rex creatur.' The Writer of the History of *England*, in 2 Vol. 8°. of which a fourth Edition was printed, A. D. 1715, says, 'he was proclaimed King of *England* upon the 4th of March 1460, and crowned the 28th of June.' Mr. Echard

Echard tells us, That 'from the fourth Day of March, 1461, according to the common Computation in those Days, commenced the Reign of King Edward IV; and that on the 28th Day of June he was, with great Solemnity, crowned at Westminster.' Mr. Collier says, 'he was proclaimed March 4, 1461, and crowned June 26th.' And Rapin, different from every Body else, tells us, That 'Edward was proclaimed the 5th of March 1461, and his Coronation fixed to June the 20th.' To name no more, the learned *Du Pin* observed, That 'Edward IV was declared King of England in the Month of June 1461.'

In these Chronicles King John is reported to be poisoned at the Abby of Swinesbed near Lincoln, by a Monk of that House. This Account of that Prince's Death, together with the different Relations of it by others, the learned and industrious Mr. Fox inserted in the first Edition of his *Acts and Monuments*, &c. to which was added, in some of the after Editions, particularly in the Seventh, printed 1632, a Cut, *describing the poisoning of King John by a Monk of Swinstead Abby, in Lincolnshire.* In this Description the Monk is represented as being first absolved by the Abbat, then presenting King John, sitting at a Table in his Robes, with his Crown on his Head, with a Cup of Poison, drinking himself of it to the King, and saying, * *Wassail my liege, the King* * *I wish* and the Monk both lying dead, and the *perpe-tu-^{you} Health* *Mass* sung daily for the Monk. This Ac-

* This must be an impropriety, if, as our Historians tell us, the King lost his Crowne in the Washes or River Wellstream, before he came to the Abby.

Coll.
Nº. III.

count, given by Mr. *Fox*, of this Matter, varies from that given by the Author of the Chronicle which Mr. *Caxton* printed in these two Particulars. 1. The Occasion of the Monk's being so incensed against the King; which, according to *Fox*, was certaine talke that the King had at his table concerning Ludouike the French king's son whiche then had entered and usurped upon him; whereas *Caxton's* Chronicle ascribes it to the King's Speech of the Monk's too large Provision, and swearing, That if he lived but half a Year longer, he would make a half-penny Loaf worth twenty Shillings. 2. The Place of the King's Burial, which Mr. *Fox*, with the generality of our Historians, says, was at *Worcester*, and the Chronicle printed by *Caxton*, at *Wynchester*; which Difference, perhaps, might be occasioned by the old spelling the Names of these two Places, thus, *Wyncestre* and *Wyncestre*, and the one being mistaken for the other.

However this be, Father *Robert Parsons*, the Jesuit, charged Mr. *Caxton* with being the first Author of this Story: And a later Writer of

* English Notes on * *Rapin's History of England*, as the *Edit. 8°.* *Vol. III.* *p. 242.* *first* that mentions it in *English*; withal adding, That it is not mentioned by any Historian that lived within Sixty Years of King *John's* Death, or before *A.D. 1276*; when his being poison'd is mentioned in a *Latin Chronicle* wrote by *John*², Abbat of *Peterburgh*, which ends 1259. But to obviate these Mistakes and Reflections, it will be sufficient to transcribe what the learned and judicious Dr. *John Barcham*, Dean of

² Rex — cædibus et incendiis vacans de Northfolk versus Lyndesey per abbathiam Swyneshede venit; ubi, secundum quofdam, potionatus transiit Slafford.

Bocking, A.D. 1623, has said of them in his Life of this unhappy Prince, printed by J. Speed.

' This, says he, being the Catastrophe of his tragical Reigne, might also have been the close of his Story, had not the suddenness of his Death exacted some search into the cause of his sickness. Such Authors as touch the matter but in general content themselves with saying, he died of ^a grief, or of a ^b feavour, or a ^c flux, or a ^d surfeit. But those who have entred into particulars, insist on such a surfeit as whereof both grief, feavour and flux were most probable effects and symptomes. For, coming, say they, from the Washes to Swinsted Abby (being of the Cisteaux Order which of old he had much incensed) he added new matter of offence as he sate at meat, when, in speech ^e of his enemies too large provision, he sware, if He lived but half a year longer, he would make one half penny loaf as deare as twelve: which to prevent, a Monk that had Holy Habit, whether in love to Lewis, or hate to the King, or pity to the land, presenting Him with an envenomed Cup, whereof the King commanded him to be his Taster, became the Diabolical instrument of his own and his Sovereign's destruction. This Relation, delivered by Monks, and Men of Mon-

^a Jo. de Walling.

^b Polydor. Verg.

^c Tho. Otterburne.

^d Mat. West.

^e Chronicle of St. Albans MS. Sundry English Chronicles MS. Caxton's Chronicle.

^f English Chron. MS. Eulogium MS.

^g As dear as twelve half-penny loaves, Leicestrensis. As 2 pence, Otterburn. As 20 d. Polychroni. As 20 s. Caxton's MS. 1 pound of bread, 1 pound of silver, Eulogium MS.

^h kish

' kyns humoure as a thing so undeniable, that
 ' they avow, at what time they wrote this, ^b five
 ' Monks in that Abby did sing for this their bro-
 ' ther's soule specially, and so shold whiles the
 ' Abbey stood, which, if it had been forged,
 ' every child might easilly have refuted; and
 ' the rehearsal of all circumstances therof, (of
 ' the King's Speeches, of the Monk's conference
 ' with the Abbat, of his preparing the drinke
 ' with the Toad in the garden, of his dying in
 ' the Infirmary) might deserve credit with the
 ' greatest Patrons of Monkery: Yet ^c one of
 ' them (as if by acquitting Simon of Swinshed
 ' all other of such Orders were cleared from
 ' assasinating of Princes, tho' James Clement did
 ' kill Henry III of France) striveth eagerly to
 ' asperse some late ^d Relatours hereof with the
 ' blots of both *Malice and Forgery*. Wherein
 ' is the *Malice*? in adding to the Narrations
 ' Pictures also of the fact, so to move batred to
 ' Monkes and their Religion. Wheras, of truth,
 ' either Monkes, or men of that Religion, were
 ' the very first who not only so depictedured, but
 ' also lively and richly depainted in their good-
 ' liest Manuscripts, particularly the MS of
 ' St. Albans in the Library of the Archbishop
 ' of Canterbury, and a Manuscript written in
 ' the time of King Edward I, in Mr. Selden's
 ' Library; where the King is limmed with His
 ' Crowne and rich robes sitting at a banquet,
 ' and foure Monks in their habits coming to
 ' him, wherof one presents Him with the poi-

^b Chron. of St. Albans, MS. Caxton et alii. *Eulogium saith, Tres Monachos ex consensu Capituli generalis,*

^c P. Parson's Warn word Enc. 2. c. 15.

^d J. Fox, Sir Fran. Hastings.

^e soner

soned Cup. Wherin then the Forgery? In Fox's adding to *Caxton*¹, that his *Abbat* gave him *Absolution* for the same before-hand, there being no such matter at all, nor mention therof in the Story. No! let the very Story speak²: The Monk went to the *Abbat*, and was striven of him, and told the *Abbat* all the King had said; and prayed his *Abbat* to affoyle him, for he woulde give the King such a drinke that all England shoulde be glad therof and joyful. The yode-the-Monke into the garden, &c. Yea one Monk, *Lecestrensis*, alledgedh an inducement for the *Abbat's* assent thereto, for that the King had sent for the *Abbat's* Sister, a faire Prioress, with purpose to have defloured her. Yea, but the Story it self is charged with *No-³velty*, the *first author* therof being but *Anno 1483*, and all other former writers making no mention of it. This, if true, were somewhat and doubtlesse it is as true as the former. For how could he, *Caxton*, be the *first author*, sith the *Latine History* entituled *Eulogium*, whose author died about 1366, hath all particulers more exactly set downe than that *Englyssh* one hath, and expressly, that the Monke conferred with his *Abbat* of his whole purpose, and strived, or confessed, bimself bow he woulde suffer this voluntary *Martyrdome*, as Caiaphas said of Christe, better one perish than a Nation. At which constancy of the *Martyr* the *Abbat* wept for joy, and prayed G O D: So the Monke being absolved by the *Abbat* was undaunted, and took the Cup, &c. And not only *Ranulph* the

¹ F. Parson's *Warn word*.

² Caxton's *Chron.*

³ F. Parson's *ibid.*

⁴ MS. in *biblio. D. Rob. Cotton.*

' Monk of Chester, author of the *Polycronicon*,
 ' who was born in the reign of *Henry III*, the
 ' very next reign to that of King *John*, *John*
 ' of *Tynmouth* who flourished 1336, and *Thomas*
 ' *Otterbaurne* the *Franciscan* Frier who ended
 ' his story *Anno 1420*, recorded it as *Fama*
 ' *vulgata*, a Fame generally received; but sun-
 ' dry other ancient stories, as *John of Lich-
 ' field*, the *Monke of Leicester*, and *Scala Mundi*,
 ' to omit other namelesse authors before *Anno*
 ' 1483, as *Hist. de gestis Reg. Joh.* MS, and
 ' *English Chronicles* MS before *Edward III*, so
 ' confidently avouch his poisoning at *Swinshead*,
 ' that unpartial after ⁹ Writers, though friends
 ' to Monkery, make no scruple to believe it.
 ' And why should they not? sith an author
 ' more ancient and unexceptionable than all the
 ' rest, even King *John*'s son and successor in His
 ' Kingdom, averred it, when the Prior of *Cley-
 ' kenwell* saucily telling Him, being in that
 ' House, that *as soon as he ceased to do justitie to-
 ' wards His Prelates, he should cease to be a*
 ' King; the King, enraged with his traito-
 ' rous threate, replied ⁹, *What? meane you*
 ' *to turne me out of my Kingdom, and after-
 ' ward to murder me, as my Father was dealt*
 ' *with?*'

By all this it sufficiently appears, That, whe-
 ther this Story be true or not, it was not a Sto-
 ry of Mr. Caxton's making, and that he was not
 the first who mentioned it in *English*. He only

⁹ *William Caxton, John Major, Geo. Lilius et alii.*

⁹ *O quid sibi vult istud, vos Angli, vultisne me, sicut quon-
 dam patrem meum, a regno precipitare, atque necare precipita-
 tum?* *Mat. Paris Hist. Major.* p. 854.

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copied it from an *English Chronicle* in Manuscript; and the most that can be said of him is, that *he was the first who printed it*. As for F. Parsons, he seems not to have known of this Edition of the *Chronicles of England*, A. D. 1480; that to which *he* refers being the Edition at St. Albans three Years after. However this be, if we may credit Mr. Fox, of the Writers concerning the Death of this Prince, the most agree in this, That he was poisoned by the Monk above-named. But to return to Mr. Caxton.

About three Months after his printing these *Chronicles of England*, he printed a little Tract in Folio, of the same Size with the *Chronicles*, which he called *The description of Englond, Wales and Scotlond, and also Yrlond*; which, he said, 'was fynyshed by him the 18th day of August the yere of our lord god 1480 and the 20 yere of the regne of King Edward IVth.' This was printed from John Trevisa's *English Translation of Ranulph Higden*, the Compiler of the *Polychronicon*, and afterwards reprinted with the *Fructus temporum*, &c. In the Edition of it by Julian Notary, 1515, the following Rubrics are prefixed to it.

¶ Here foloweth a lytell treatyse the whych treateth of the description of this londe whiche of olde thyme was named *Albyon*, and after *Britayne*, and now is called *Englond* and

¹ The Manuscript of this Chronicle, which I have seen, ends with the 6th of *Edward III*, A. D. 1332. But another Manuscript Copy of it in *Bennet Coll. Library*, ends with that Reign, A. D. 1377. a Part of the last Sentence being — *the whiche kyng Edward when he had regned li yere and more — be dide at Shene — on whos soule god have mercy Amen*. As it is printed.

speaketh

speaketh of the nobleſſe and worthineſſe of the ſame.

¶ It is ſoo, that in many and diuerſe places the comyn Cronycles of *Englund* ben had, and alſo nowe late enprynted. And foraſmoche as the dyſcrypcyon of this londe whyche of olde tyme was named *Albyon*, and after *Brytayne* is not deſcryved ne comynly hadde, ne the nobleneſſe and worthynelle of the ſame is not knownen; therefore I entende to ſette in this booke the deſcrypcion of this ſayde yle of *Brytayne* and with the commodytes of the ſame.

Then follows a Table of the Contents; by which it appears, that this *Description, &c.* conſiſts of twenty nine Chapters. It has been obſerv'd, That 'from the Conqueſt, down to the Reign of King *Henry* the Eighth, our *Englyſh* Geographers have either been very few, or the want of Printing has occaſioned the Loſs of moſt of them; and that this of *Caxton's* is the only Thing in its Kind which we have.' And yet, it's certain, this is not *Caxton's*, but *Higden's*, and only printed by him from *Trevisa's* Translation of it into *Englyſh*, as has been hinted before.

An. Dom. 1480. It ſeems as if about this Time, or a little before, a 'third Printing Preſs was ſet up in the Town of *St. Albans*, about twenty Miles from *London*, by one whose Name, Sir *Henry*

¹ The Time of ſetting up this Preſs is ſaid, by Sir *Henry Chauncy*, to have been whilſt *William Alben* was Abbat; who, according to him, died July 1, 1476, the 16th of *Edward IV*. But this ſeems as much or more too early for *Infomud's* printing here, if that was the Name of the Printer, as 1471 is for *Caxton's* printing in the Abby of *Westminster*.

Chauncy

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Chauncey says, was *John Insomuch*, who is by Bishop Bale said to be a School-master, and by Pits, a Prælector, or Reader of the Abby of that Place. But however this be, the following Book, printed here in *Latin* this Year 1480, is said to be imprinted at the Town of St. Albans. According to the printed Catalogue of the late Bishop Mare's rare and uncommon Books, it bore this Title: *Rhetorica nova Fratris Laurentii Gulielmi de Saona ordinis minorum compilata in alma Universitate Cantabrigiæ ann. 1478, impressa apud Villam Sti Albani 1480.* Though, it seems, the Copy of this Book, which is in *Bennet College Library*, has neither, at the Beginning or End, any Account of the Printer's Name, or of the Place or Time where or when it was printed.

However this be, it seems pretty certain, That in the Year 1483, there was printed here another Book, entitled, *Fructus temporum with the cronycle of Englund.* In the Prologue to it we are told, That 'in the yere 1483, at saynt Albons, so that men may know, thantes, 'namely of oure noble kyngs of Englund, is 'compylid togeder in oo boke.' *De Worde* thus speaks of it, in a Colophon at the End of his Edition of it, 1497. *Here endyth this present cronycle of Englund with the Fruyte of tymes compylyed in a booke and enprynted by one sometime scolemaster of St. Albans.* — This Book begins with a Table of Contents. Next follows a Prologue, which begins thus: *Insomuch that it is necessary to all creatures of Chrysten relygyon, or of fals relygyon, or gentyles or Machomaytes, to knowe ther Prince or Pryncis that regne upon them, and them to obey: so it is commodious*

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modious to knowe ther noble actes and dedes, and the circumstaunce of their lives. — After intimating, as above, the Time when, and Place where these Actes were compiled, it is added, That ' moreover is translated out of latyn into englishe fro the begynnyng of the worlde the lygnage of *Crist* — The foure pryncypall reames of the worlde, that is to saye, of *Babylon*, of *Percees*, of *Grekes*, and of *Romayns*, And all the Emperours of *Rome*, or Popes, by ordre and theyr names, and many a notable fader with certen of their actes. — Next are rehersed the names of the Auctours, of whome these Cronycles been translated moost. Namely, *Galfridus Munmorth* monk in his booke of *Brute*: *S. Bede* in the actes of *Englond*, in his booke of tymes: *Gildas* in the actes of *Brytayne*; *William Malmsbury* monke in the actes of the kynges of *Englond* and by-
 * *Marcus Aurelius*, * *Cassiderus* of the Actes of Emperors and Bishops, *St. Austin de civitate Dei*; *Titus Cassiodorus*, *Livius de gestis Romanorum*; *Martyn*, penitentiary to the Pope, in his cronycles of Emperors and bishops; and namely * *Theobaldus Cartusiensis* conteynynge in his booke the progressie of all notable faders from the begynnyng of the world unto our tyme with the notable actes of the same. Next it is intimated as if it was the first Design of the Compiler of this Book to have continued the History to the Year 1483, or the End of King *Edward IV* Reign. In this new translation, sais the Writer, are

* *Theobaldus Anglicus* — claruit anno. 1320. opus condidit de progreſſu *Sanctorum Patrum*. Eo volumine complexus est gesta Sanctorum omnium, quos vel in sacris bibliis, vel historiis Ecclesiasticis, reperiſſet. *G. J. Veffii de Histor. Lat. lib. III.* —

‘ con-

‘ conteyned many notable and marveylous things:
‘ and those ben alleged by auctoryte of many
‘ famous clerks*. And, that every man may* ^{learned}
‘ knowe howe thyse cronycles ben ordered, ye ^{men or} _{scholars,}
‘ shall understande, that this boke is devyded
‘ into vij partes. — the *seventhe* parte fro the
‘ Normans unto oure tyme, whyche is under the
‘ regne of Kynge Edward the fourth 23 yere
‘ whoos noble cronycles by custome may not be
‘ seen: or are not commonly known. From
hence have some of our learned Writers a little
too hastily concluded, that this Chronicle,
printed by *Caxton*, ended with the End of King
Edward’s Reign. But, whether by Death or
any other Means the Compiler of it was hindred
from executing his Design, it’s plain enough,
that the Part of it which belongs to *Britain*
ends with the Beginning, instead of the End,
of King Edward’s Reign, *A. D. 1460*. What
seems to make it probable, that this was owing
to the Compiler’s dying before he had finished
what he undertook is, That in an Edition of
this Book in *Bennet Col. Library*, in the Con-
tents of the *seventh* and last Part, these Words
are used: *Here begynnys the vii part continuing*
to our dais that is to say to the regne of King
Edward the iiiii, the xxiii yere. However this
be, at the End of this *Prologue* is printed,

¶ *Explicit Prologus.*

¶ *Hic incipit fructus temporum.*

‘ Bycause of this boke’s made to tel what
‘ tyme of any thyng notable was, therfore the
‘ begynnyng of all tymes shortly shall be
‘ touchid:’ And, accordingly the History of the

E

Crea-

Creation of the World is here related. When this Writer comes to speak of *Ascanius* the 7th *kyng* of *Ytaly*, having told his Readers, that he was Son to *Eneas*, and built the City of *Albyon*, and was called the *kyng* of the *Albans*, that he gate *Sylvius* the 8th *kyng* of *Italy*, and, that *Sylvius* was Father unto *Brute* *kyng* of *Brytaine* nowe called *Englonde*, he adds, *I leve of the kynges of Ytaly, for they dyd but lytell noble thynges, tyllyt it becomen to Romulus and Remus that buylded Rome.* — And now to proceed to the cronycles of *Englonde*, for the whiche namely this boke is made. Then follows:

¶ *Incipit regnum Britanie nunc dictum Anglia.*

Here this Writer seems to have had the Assistance of one of our MS. *Englissh* Chronicles (the same that *Caxton* printed, if he did not print from that) from whose Sense he no wise varies, though the language and expressions are not always just alike. Thus they both begin:

MS. Chronicle.

Here may a man hur
how *Engelondē* was
fyrst callede *Albyon*
and aftir who hit hadde
that name.

In the noble londe of
Syrrie ther was a noble
king,

Fructus temporum, &c.
ed. 1515.

¶ *Afore that I wyll
speke of Brute it shall
be shewid howe the londe
of Englonde was first
named Albyon and by
what encheson it was so
named.*

*Of the noble londe of
Syrrie ther was a ryal
kyng.*

king, a stronge man kynge and myghty and
and a mighty af body a man of grete renowne
and af grete name that that was callede Diocle-
men callid Diocletian syan that wel and wor-
that wel and worthely thely bim governed and
governed him through ruled throught his noble
his gode chualtry. Soo chualtry. Soo that —
that —

¶ Explicit prima pars.

¶ Here begynneth now how *Brute* was gotten, and how he slewe first his moder, and after his father, and how he conquered *Albyon* that after he named *Brytayne* after his owne name that now is callid *Englonde* after the name of *Engist* of *Saxonie*. ¶ This *Brute* came into *Brytayne* about the 18th yere of *Heley*. That is, according to this Writer's Computation, in the Year of the World 4025, and before the Birth of *Christ*, 1114.

¶ Here begynneth the fourth aege durynge to the transfyguracion. In this part the Jewish History is mixed with that of *Britaine* to the Year of the World 4600. Then begins the fifth age of the worlde durynge to the Nativite of *Christe*: In which is intermixed the Historie of the *Jews*, *Perfians*, *Romans*, *Greeks*, *Britains* and *Egyptians*. Next begins the sixtb

^a *Christus natus est ex Virgine Maria Anno Mundi 5193.* The vulgar Year of *Christ* is reckoned to be in the Year of the World 4010. and of the *Jul. Per.* 4714. by others 4001. and of the Julian Period 4710. *Bedford's Scripture Chronology*, p. 746. *Strauchius* says in the Year of the Julian Period 4714. *Breviarium Chrono.* p. 369. *Nich. Man.* 4707. *Of the true Year of the Birth of Christ*, p. 22.

age at *Cryfys Natyvyte*, which is here placed in the Year of the World 5193, and dures to the final judgement bavynge yeres as God knoweth. In this part is given an account of the Ordre of Popes of *Rome*, with whom, it is here said, God lefte his power, and of the succession and actes of the Kings of *Britaine* to about the Year of *Christ* 449. Then begyns the fyfthe part of the Book duryng from the coming of the *Saxons* to that of the *Danes* about the Year of our Lord 449. Then follows an account of the Roman Emperors and Popes; a Note, that *Englond* was longe time cristened afore *France*; and some account of *Mabomet*. Then comes the History of the *Danish* and *Norman* Princes with that of the Popes of *Rome* intermixed with it. *Willyam* bastard, Duke of *Normandy*, is here said, agreeable to the common account, to come into *Englond*, A. D. 1066. After the History of his Reign follows that of the Popes, which is the method used in the remaining part of this book. The chronicles of *England* end with the Coronation of K. *Edward IV.* 1460. After this follows some account of Pope *Calixtus III*, of his being chosen 1455; and a Note of the increase of Printers 1457; and some account of Pope *Pius II.* who is here said to have been chosen 1458.

All this plainly relates to the reign of K. *Henry VI.* But then follows an account of *Paul II.* *Poules* a Venetian being Pope, and chosen 1464: of *Leodium* the londe of *luke* being oppressed, and in the Year 1468. utterly destroyed by *Charles* duke of *Burgundy*. Lastly, of Pope *Xystus.* *Sixtus IV* a *Jobannes* and a frere minor, who was

was chosen 1471. and called *Franciscus de Sanona*^a. 'He, for an armye to be made agenſt *Savina*.
the Turke, gave grete Indulgences of pardon
of the tresori of the chyrche unto all cryſten
reames, that he myght ordeyne ſome treſore
to withstande the myſbeleved Turke. And in
the londe of *Englonde*, John abbot of *Abyng-
don* was the Pope's legate to dyſpoſe this
goodli treaſoure of the chyrche to every feyth-
ful man that was diſpoſed, and that wolde able
hym to receyve it.' He died of Grief and *Onupbrius
de vitis
Ponti*.

Three Years after, 1486, was printed here
the following Book thus entituled :

'The lynage of Coot Armuris, and how *Annales
Typogra-
Pety's Li-
brary*
gentylmen ſhal be known from ungentilmen,
— the blaſyn of almaner armys in Latyn,
Frenſhe and Englyſhe: the bokeſ of hawk-
yng and huntyng with oþir pleſuris diſverſe,
translatyt and compylt togedyr at ſeynt
Albons 1486. fol.' At the end is this co-
lophon.

¶ 'Here in thyſ boke afore are contenyt the
bokys of haukyng and huntyng with oþir
pleſurys dyuerſe, as in the boke apperis, and
also of coot armuris a nobull werke. And here
nowe endith the boke of blaſyng of armys
translatyt and compylt togedyr at ſeynt Albons

^b This ſeems to conſirm what I before intimated, that the Col-
lector, tho' he lived to finiſh the *Fructus Temporum*, yet died before
he could compile the History of K. Edward's Reign.

^c Another Edition of this Book was printed by de *Worde* at
Westmefſte, A. D. 1396.

the yere from thyncarnacyon of oure Lord
Jhu Crist MCCCCLXXXVI.

Hic finis diūsorum .pergenerosis valde utilium
ut intuentibus patebit.



Sanctus Albanus.

It is observed of the Books printed at this Press, and particularly of this last, that they are printed with a Letter much resembling that used by Mr. *Caxton* in his first Works. From whence it has been supposed, that he and this learned Collector of foreign History, &c. were acquainted, and, that Mr. *Caxton* taught him his Art of Printing, and furnished him with a Press and Types to print at St. *Albans*.

A. D. 1481. About the same time that the above-mentioned Printing-Press was set up at St. *Albans*, there seems to have been two more in the City of *London* by *John Lettou* or *Letton*, and *William de Machlinia*, who by their Names should be *Germans*. They printed together and a-part. Of the Books printed by them we have the three following preserved:

1. *Jacobus de Valencia* in *Psalterium*.—
excus. incivitate Londoniensi ad expensas Wil-
helmi Wilcock per me Johannem Lettou
Mcccclxxxi. fol.

2. *Spe-*

2. *Speculum Christiani* — Iste libellus impressus est in opulentissima civitate Londoniarum per Willelmum de Machlinia, ad instanciam nec non expensas Henrici Urankenbergh mercatoris: Without any Date, or Name of Place.

3. *Littleton's Tenures*. — At the End of the Book is printed this Colophon.

¶. *Explicit Tenores nouelli Impſi p nos
Johez lettou & Willz de machlinia in Citate
Londoniare juxta ecc'az oim Scorze.*

Of this Book Sir *William Dugdale* has given *Orig. Jur.*
the following wrong and inaccurate account: *ridi. p. 58.*
‘ *Littleton's* tenures, compiled by *Thomas*
‘ *Littleton*, one of the Justices of the Com-
‘ mon-Plees [it should be of the King's-Bench]
‘ Temp. *Edw. IV.* wherin he had great furthe-
‘ rance from Sir *John Prisot*, Lord chief Justice
‘ of the same Court [the Court of King's-
‘ Bench] Temp. *Hen. VI.*, Impr. *Rhotomagi*
‘ per *Rich. Pynson*, Temp. *Hen. VIII.* Nec non
‘ Temp. ejusdem Regis *H. 8.* in Civitate Londo-
‘ niarum juxta Ecclesiam *Omnium Sanctorum*
‘ per *Johannem Lettow et Will. de Maclinia*,
‘ in folio.’ It appears by this Book of Sir
William's, that one *John Latton* was *Autumn*
Reader of the Inner-Temple 16 and 17 *Hen.*
VIII. double Reader in Lent 24 *Hen. VIII.* and
Treasurer of the same Society 26 *Hen. VIII.*
From hence it has been guessed, that *he* and
our Printer were the same Person, or rather,
that *Lettow* or *Letton* was not a Printer, but an
eminent Lawyer who procured de *Machlinia* to
print

print this learned and useful Law-Book. But the great Objection seems to be, that *Lettou* is named by himself as the Printer of *Jacobus de Valentia in Psalterium*, and, that it was then customary, when any Book was printed at the Request of any particular Person, for the Printer to intimate, that it was so printed; as we see both these Printers did. However this be, these two Printers tell us that they printed near *All-ballows Church in London*; but there are so many Churches in that City of this Name, that one cannot now determine from hence whereabouts their Presses were. However it is observed, that the Letter used by these two Printers is a very coarse *Gothic* one, and more rude than *Caxton's*; and, that by this it should seem, that they both came from *Mentz*, or were some of the first Printers who were not quite Masters of their Art.

After so long a Digression, to give what Account I could of these new Printing-Presses at *St. Albans* and *London*, it may be thought, perhaps, high Time I should return to Mr. *Caxton*, whom we left following his Business of Printing with his usual Application in the Abby of *Westminster*. In 1481. then he printed a Book called *Godfrey of Bologne*, or the last Siege and Conquest of *Jerusalem*, with many Histories therein comprised, *Fol.* of which some Notice has been taken before. This, Mr. *Caxton* tells us, was translated and reduced by him out of *Frenshe* into *Englishe* in thabbaye of *Westmestre*, to thende, that every cristen man may be the better encoraged tenterprise warre for the defense of cristendome, and to recover the said cyte of

of Jerusalem.—and ^a presented by him unto
the mooste cristen Kynge Edw. IIII. and ‘that it
‘was begun the 12th of March, fynyshed the
‘7th day of Juyn and enprynted the 20th of
‘Novembre 21 yere of Edw. IIII.’ The crony-
cles of *Englond* printed by Mr. Caxton give us
the following general Account of this Expe-
dition, *viz.* ‘That in the yere 1061. *Gregory*
‘VII. called a counseyll at *Turon* for the holy
‘londe to be wonne agen, and pryvokid the
‘peple to that matere,—and it was sayd and
‘beleved, that two hundred thousand cristen
‘men went to that journey. For there wente
‘of states olde men and yonge, and also ryche
‘and poore, and no man compellyd theyan.
‘And this passage was made by the vyfyon of
‘our ladie. And the prynces of this people
‘were dyuerse. One was *Godfroye de Boloyn*,
‘a full nobleman of all the worlde, and a ver-
‘tuous man. And another was *Beemonde* the
‘duke of *Naples*: And the thyrde was *Hugbe*
‘the Kynge’s brother of *Fraunce*, and many
‘other, the whiche dyde full nobly for the
‘fayth of god. And it were to long in this
‘boke to reherce the glorious actes that they
‘dyde.’

This same Year Mr. Caxton is said to have ^{A. D.}
printed *tbystorye of Reynard or Reynart the Fox*, ^{1481.}
4to. of which the late Mr. Hearne of Oxford
gave this Character, That it is an admirable
Thing, and the Design very good, *viz.* to re-
present a wise and polite Government. In the
first Page of it is Mr. Caxton’s Cipher **W. C.**

^a *Godfrey of Bulloigne* of the Siege and Conquest of *Jerusalem*
(being King *Edward* the IVth’s Book.) *Biblioth. Smitsiana*,
p. 275.

The LIFE of William Caxton.

Caxton gives the following Account of it, and his printing it: ' Wherin, says he, ben wretton the Parable of good Leryng — for an example to the peple, &c. For I have not added ne mynysched but have followed as nigh as I can my copy whiche was in Dutche, and by me Wylyam Caxton translated into this rude and symple Englyshe in the Abbaye of Westmestre the vith day of Juyn in the Yere of our Lord mcccclxxxi. and in the xxi yere of the reigne of kyng Edward the iiiith.'

xiith Day
of Aug.
1481.

In August this Year Mr. Caxton likewife enprinted into English, as he expressed himself, Tully of old age. This, he tells us, ' was translated, and thystoryes openly declared by thordenaunce and desire of the noble auncient knight Sir Joran Falstoff of the Countee of Norfolk bannerette, lyvynge thage of four-score yeres, enduryng the fayte of armes hauntyng. And in admynystryng justice and politique governaunce under thre kynges, that is to wete Henry the fourthe, Henry the fyfthe, and Henry the syxthe; And was governour of the duchye of Angeou and the countee of Mayne; Capytayne of many townys, castellys and fortresseys in the sayd Royame of France, havyng the charge and saufgarde of them dyuerse yeres; occupyeng and rewlyng thre hundred speres, and the bowes accustomed thenne, and yeldyng good accompt of the forsayd townes, castellys and fortresseys to the seyd kynges, and to theys lyeutenauntes, prynces of noble recommendacion, as Joran regent of Fraunce duc of Bedford, Thomas duc of Excestre, Thomas duc of Clarence, and other lyeuteneants.'

In

In 1459 this great man was seized with an <sup>Register of
the Order
of the
Garter,</sup> hectic fever and asthma, under which he laboured for 148 days till S. Leonard's feast, <sup>No. Garter,
Vol. II.</sup> November 6, when he died, and was buried in the <sup>p. 140,
141.</sup> Abby of St. Bennet of Hulme in Norwich.

Our Antiquary Leland observed, that the <sup>De scrip-
tor.</sup> Translator of this discourse is not here named ^{Britann.} by Mr. Caxton. But a later writer tells us of a <sup>Register of
the Order
of the
Garter,</sup> Memorial of Wyllyam de Wyrceſtre alias ^{Bo-} ^{Year} ^{Vol. II.} taner which he has entred against the ^{Garter,} 1473, by which it appears, that he translated this book. To this purpose is the Memorandum in Latin: *The 20th day of August I presented to Wyllyam Waynflete Bishop of Winchester the book of Tully of old Age, translated by me into English. This Wyllyam Wyrceſtre was an antiquary and phisician, from whence, perhaps, he had the name of Botaner or Herbalist, and an Astronomer of great abilities for the age he lived in. He was born in the City of Bristol, Anno 1415. and sometyme seruaunte and ſoget withe his reverent master John Fastolf Chevalier and exercised in the werres contynually above 44 yeres: and in ſo grete favour with Sir John, that he left him one of the Executors of his last Will. He wrote a particular treatise containing Memoirs of Sir John's Life and Actions, which he entituled 'Acta Domini.*

Johannis

* In the MS. Library of Bennet Coll. is a MS. thus entitled, *Itinerarium Will. Worcester de Brifoll ad Montem S. Michaelis in An-Cbrifti, 1478.*

[†] In ſome imperfect Memorandums printed by T. Hearne, and called by him *William Wyrceſtre's Annals of English affairs* are only theſe two concerning Sir John Fastolf. That in the fifth and seventh Years of Henry 4. when Thomas, the King's ſecond ſon who was afterward Duke of Clarence was made Lieutenant of Ireland,

Johannis Fastolf, but whether in *Englyssh* or *Latin* is altogether uncertain. But however, this english translation of this book of *Tully's* printed by *Caxton*, by whomsoever made, is not from the original Latin, but, as Mr. *Caxton* informs us, from the Frenshe by *Laurence de primo facto* at the commaundemente of the noble Prince *Lewis duc of Bourbon*. Mr. *Caxton* adds, ' That this book, thus reduced into englyssh, was with grete instaunce, laboure and coste comen into his honde, and, that he ad- vysedly had seen over, redde, and considered the noble, honeste and vertuous mater necessarilie requisite unto men stepte in age, and to yonge men for to lerne how they ought to come to the same, to which every man naturally defyreth to atteyne.'

With this Book of *Tully's* of Old Age Mr. *Caxton* printed another of the same Orator's of *Friendship*. For this he gave the following Reason, 'bycause ther cannot be annexed to olde age a better thyng than good and very friendship. This book therfore he put in print, to thenten, that veray amyte and frendship may be had as it ought to be in every state and degree and vertue, without which frendship may not be had, may be encreased, and vices eschewid.' This book, Mr. *Caxton* tells us, was 'translated into our maternal english by the vertuous and noble lord *Typtoft* therle of *Worcester* which in his time flowred in vertue and cunning *, to whom he knew none like emonge the lordes of the temporalitie in science and moral virtue,

* Know-
ledge.

Ireland, *John Fastolf*, who was then only an Esquire was continually with him: And that 1459, the King kept his Christmas at *Leicester*, and *James Ormung* Earl of *Wiltshire* was during the said festival at *John Fastolf's* house in *Southwark*.

and

‘and which late pytously lost his lyfe.’ For being Lieutenant of *Ireland* under the Duke of Clarence King *Edward*’s Brother, and falling into the Hands of the opposite Party during the short Restoration of King *Henry VI*. Advantage was taken of that Opportunity, and he accused of exercising in *Ireland* more extreme Cruelty than princely Pity, or charitable Compassion, and in especial on two enfantes being sonnes to the erle of *Desmond*, and attainted for treason and beheaded: Tho’ the Historian, who gives this Account of him, intimates there was a strong Suspicion, that this severe Usage of this noble and worthy Lord proceeded from malice against him conceyved, or, that he fell a Sacrifice to party Anger and Revenge.

With these two Books of *Tully*’s were printed, by Mr. *Caxton*, two very elegant Orations of *Banatusus Magnomontanus*, supposed to be spaken by *Cornelius Scipio* and *Caius Flaminius*, who were Rivals in the Courtship of *Lucretia*, the Daughter of *Fulvius*: The Design or Argument of which, is to shew wherin honoure shoulde rest or consist. These Orations, Mr. *Caxton* tells us, were likewise translated by the right vertuous and noble therle of *Worcester*, in whose Praise he thus farther enlarges: ‘His soule, says he, I recommende unto your special prayers, who also in his tyme made many other vertuous werkys which I have heard of. O good blesyd Lord G O D ! what great losse was it of that noble, vertuous and wel disposed lord? when I remembre and advertysse his lyf, his science and his vertue, methynaketh,

² *J. Leland, Comm. de Script. Britann., p. 48.*

god

god not displeased, over grete a losse of suche
 a man, confideryng his estate and conning,
 and also thexercise of the same, with the grete
 laboures in gobyng on pylgremage unto *Jerusalem*,
 vysytyng there the holy Places that
 oure blesyd Lord *Jesus Christ* halowed with
 his blesyd presence, and shedyng there his
 precious blood for our redempcion, And from
 thens ascended unto His Fader in heuen. And
 what worship had he at *Rome* in the presence
 of our holy fader the Pope? and so in alle
 other Places unto his deth. At which deth
 every man that was there might lerne to die,
 and take his deth patiently, wherin I hope and
 doubt not but, that G O D receyved his soule
 into his everlasting blysse. For, as I am en-
 formed, he ryght advysedly ordeyned alle his
 thynge, as well for his last Will of worldely
 goodes, as for his soule's helthe, and pacyent-
 ly and holylly without grudchynge in charite
 * to fore that he departed out of this worlde,
 which is gladsome and joyous to here. Of
 this Translation of these two Orations, made by
 this noble Lord, *Leland* obserued, That 'it
 was so terse, neat and significant, that it might
 well be doubted whether the Author of them-
 wrote, or he translated with greater Grace.'
 Mr. Caxton adds, That 'this lytil Volume, a

¹ Nullus per aliquot secula nobilitate insignis hospes urbi [*Rome*] gratior erat *Tiberio*: Cujus humanitas, candor, splendor etiam et facundia *Ciceroniana* illa Romanorum omnium cum oculis, tum mentes ita occupabant et possidebant quoque, ut caelitus illum co demissum, tanquam Numen, non modo crederent, verum etiam colerent. *J. Leland*, *ibid*.

¹ Affirmat *Phreas Pium II^o* Pontificem, audita ejus oratione longè disertissima, qua se totum illi et purpuratorum choro patrum concredidit, præ gaudio quod inde acceperat, plane incredibili, lachrymas fudisse. *J. Leland*, *ibid*.

thin

thin 4°, he had emprysed temprynte under
the Umbre and shadowe of the noble protec-
cion of oure moost dradde soverayn and moost
cristen kyng Edward the fourthe, to whom
he moost humbly bysought to receyve the sayd
book of him *William Caxton* his most humble
suget and litol servant, and not to disdayne to
take it of him so poure, ignoraunt and simple
a persone.'

The next Year we find Mr. *Caxton* employ'd
in printing a celebrated Book, and often quoted
by our ancient Writers, entitled *Polycronicon*.
This was the Work of one¹ *Ranulph Higden*,
or *Hikeden*, commonly called *Ralph Chester*, an
English Benedictine Monk of the Monastery of
St. *Werburgh*'s in *Chester*, about the Year 1357,
in which he ends his Collection. He is supposed
to have been beholden, for a great Part of it,
to a Monk of the same House, one¹ *Roger*, who English
lived about A. D. 1330, and wrote a large Ac. Histor.
count of the Affairs of this Nation, which he
entitled, *Polycratica temporum*, and began it
with the coming in of the *Romans*, others say
the Beginning of the World, and continued it
to the Year 1329. At the Command of *Thomas*
A. D.
1483.

¹ *Ranulphus Higden Monachus Cestrensis*, Script: variis generis
variarum que gentium historiam in septem libris, oris a Mundi
origine, eamque texens ad annum Christi 1363. quo obiit, quam
Polycronicon appellant, nobile opus. *J. Jeselino*, Cata. Histor.

¹ *Rogerius Cestrensis Polycratica temporum sedidit*, Opus elegans
ac rotundum, a Mundi initio usque ad annum Domini 1327. quod
incipit; *Intrabo in agros priscorum subseq.* Composuit etiam additiones
quindecim annorum que incipiunt, septimo anno Regis Edwardi II.,
Polycraticorum vero primus liber post prefationem in-
cipit; *Julius Cesar divinis humanisque rebus*, &c. Claruit hic
Cestrensis, Anno a Christi nativitate 1339 quo ultimum opus finiit sub
Edwardo III^o. *Idem*.

Lord Barkley, was a " Part of this Chronick translated into English by his Chaplain John Trevisa, a Cornishman by Birth, and Vicar of Barcleye in Gloucestershire, where my Lord dwelt. His Translation begins with 'Julius Cesar, by counsell of the Senators of Rome, ordeynnyng wise men and ready to measure and describe all the worlde about.' This Book Mr. Caxton now undertook to put in print, and added a Continuation of it to 1460, collected by himself; which was finished by him at the Press the 2d of Iuyl 1482, in the 22d of Edward IV, or the last Year of his Reign. In an Epilogue printed by him at the End of this Book, he gives the following Account of it, and of the Reasons which induced him to print it.

• Thus, saith he, endeth the boke namyd *Paracronicon* made and compyled by *Ranulph Monke of Cheshire*, which ordeyned it in Latin, and att request of the ryght worshipful lord *Thomas lord of Berkley* it was translated into Englishe by one *Trevisa* thenne *Vij. carey of the Paryshe of Berkley*. And forasmuche as sythe the accomplishmente of this sayd boke made by the sayd *Ranulph* ended the yere of oure lord a thousand thre hundred fyfty and * *VIII.*, many thynges have falle whiche ben requysyte to be added to this worke; bycause mennes wytte in this tyme ben oblyvious and lyghtly forgylyng many

* What *Higden* wrote relating to the Times of the *Britains* and *Saxons* was not translated by *Trevisa*. It was published by Dr. Gale in *Latin* at *Oxford* 1691, but from a MS. which is not the best. *English Histor. Library.*

thynges

thynges * digne to be putte in memory; and * *worthy*.
also there cannot be founde in thise dayes but
fewe that wryte in theyr regyfres suche
thynges as dayly happe and fall; therfore I
Wyllyam Caxton a symple perfone, have en-
devoyred me to wrytte firt over al the sayd
booke of *Polychronicon* and somewhat havo-
chaunged the rude and olde english, that is
to wryte certayn wordes which in thise dayes
ben nother usyd ne understande: and ferder-
more have put it in emprynte, to thende, that
it may be hadde, and that matters therin com-
prised to be know. For the booke is generall
touchyng shortly many notable materes; And
also am avysed to make a nother booke after
this said werke, whiche shall be sette here af-
ter the same, and shall have his chapitours
and bys table aparte. For I dare not presume
to sette my booke ne joyne it to his for dyvers
causes. One is for as moche as I have nor, ne
can gete no bokes of suctoryee treatyngc of
suche Cronycles, except a lytyl booke named
Fasciculus temporum, and another called *Au-
reus de universo*, in whiche bokes I fynde right
lytyll materie * syth the sayd time. And another * *finis.*
cause is, for as moche as my rude symplenesse,
and ygnoraunte makyng ought not to be com-
pared, sette, ne joyned to his booke. Thenne I
shalle by the grace of god set my werke after,
a parte, for to accomplish the yeres syth that
he fyngished his booke unto the yere of our
lord 1460, and the *fyrste* yere of the regne of
Kynge Edward the fourthe which amount to
an hundred and thre yere: which is agree-
able to the Date of the Conclusion of this
Chronicle, viz. 1357.

The Life of William Caxton

One cannot well help observing here, the great Modesty and Humility of Mr. Caxton, how mean an Opinion he had of himself and his Works, and with what Deterrence and Respect he treated others and their learned Labour. It is likewise obvious to remark, what Mr. Caxton, says of the Alteration of the English Language in his Time; which was so great, that there were many Words in *Trevisa's Translation* of the *Polycronicon*, which, in his Days, were neither used nor understood. Now it was but an hundred and twenty four Years since that Translation was made; whereas Archishop Parker noted it as very strange, that our Language should be so changed in four hundred Years from his time, that the Manuscript Book of the Lives of the Saints, written about A.D. 1200, in old English Verse, now in *Barry College Library*, was so written, that People could not understand it. This seems owing to the generous Endeavours of those two great Genius's, *Chaucer* and *Gower*, to polish and improve their Mother-tongue. However, this be, Mr. Caxton tells us elsewhere, that for this Liberty taken by him in changing the old and obsolete Language of the ancient Books which he printed, he was variously censured and reflected on. Some gentlemen, he said, blamed him, sayeng, that in his translacyns he had overcurious termes whiche coude not be understande of comyn peple, and desired him to

Catal.
Lib. MS.
in Bib. C.
Corp. Xⁱⁱ
Cantab.

Pref. to
Eneydos,
1490.

He was a great mingler of English with French, into which Language, by like for that he was descended of French, or rather Wallon race, he carried a great affection. Since the time of Chaucer more English and French hath been mingled with our tongue than left out of it. *Virgilian translation*, Vol. 2. p. 222. Ed. 3^o.

The Life of William Caxton.

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use olde and homely termes in his fransacy-
ons. As he layn wold, he said, 'fatisfye every
man so to doo he toke an olde book and reade
therin, but certaynly the englyshe was so rude
and broad, that he coude not welle under-
stante it: also the lord abbot of ~~Weymynster~~^{Weymynster} ded
do shewe to him late certayn evidences wry-
ton in olde englyshe for to reduce it into our
englyshe then wond: but, that it was wretch-
in such wyse, that it was more lyke to ~~ducde~~^{ducde}
then englyshe, so that he coude not reduce, he
bryngē it to be understanden. And certaynly
conrinued he, our language now used varyeth
ferre from that whiche was spoken whan I was
borne. For we Englyshe men ben boroc unde-
r the dominacyon of the Mone which is ne-
ver stedfaste, but ever waveringe, waxing one
season, and waneth and dyscreaſeth another
season. And that comyn englyshe that is lou-
ken in one thyre varyeth from another.

To explain this he tells the following Story: In
my dayes, saith he, happened, that certayn
marchauntes were in a shipp in Tamys for to
have layled over the see into Zeland, and for-
jacke of wynde me taried atte ~~Forland~~^{Forland}, and
wente to lande for to refreshe them. And
one of them named Shiffelde a mercu, cam
into an hows and axed for mete, and specyal-
ly he axyd after eggys. And the good wif an-

^{1737.} This is different from *Wyclif's* Observation, That 'the old French and old English had 900 Years ago, or A. D. 700, as great affinity together as our Northern and Southern English have to this day.' Had he said the old Dutch and old English, he had been righter, to some and some. *HOUDEN* is a borred sh. *WYCLIF* is a *North Forland*, in the Isle of *Jarl*, where, to this Day, an abundance of *Saxon* Words usid. See the History of this Island, 1737.

^{1737.} See the History of this Island, 1737.

The Life of William Caxton.

swerede, that she coude speake no *Frenſſe*.
 And the marchaunt was angry, for he also
 coude speke no *Frenſſe*, but wolde have hadde
 egges, and she understande him not. And
 thenne, at last, another sayd, that he wolde
 have *eyren*, then the good wyf sayd, that she
 understood *bym wel*. On which Mr. Caxton
 made this Remark; 'Loo what shold a man in
 thyſe dayes now wryte, egges, or eyren? cer-
 tainly it is harde to playſe every man, bycauſe
 of dyuerſite and chaunge of langage. For in
 theſe dayes every man that is in any repu-
 cyon in his countre wyll utter his complayn-
 cacion and maters in ſuche maners and termes
 that fewe men ſhall understande theym.' On
 the other hand, Mr. Caxton informs his Readers,
 'That ſome honest and grete clerkes had ben
 wyth him and defyred him to wryte the moſt
 curyous termes that he coude fynde. And thus,
 (added he) bytwene playn rude, and curyous
^{* confused, out of countenance.} I ſtande ^{* abafched}. But in my judgmente the
 comyn termes that be daily uſed ben lyghter
 to be understande than the olde and ſun-
 cyent englyſhe. He therefore concluded, for
 a meane bytwene both, and to reduce and
 tranſlate into our englyſhe not over rude no
 curyous, but in ſuſh termes as ſhould be un-
 derſtanden by goddys grace according to his
 copye.'

What Mr. Caxton here observes of the Scar-
 city of Materials for his Design of continuing
 the *Polychronicon*, &c. shewſ how little Regard
 was had, at that Time, to the History of this
 Kingdom. But, however he might fail in his

^{See ſewell's Dictionary, v. E.}

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Search after the Registers and Chronicles of those Times, so as to light upon only the two little Books which he mentions. *John Stow*, in his *Summary of the English Chronicles*, refers to several others: As *Robert Avesbury*, Registrary of the Archbishop of Canterbury's Court, *Thomas de la More*, *John Rouse*, or *Rosse*, *Thomas Walsingham*, *John Tinmouth's Historia aurea*, &c. Some of these have been since printed; and about ^{1732.} five Years ago were printed at *Oxford* two other old Writers of English Affairs, who continued their History to *Edward the IVth's Reign*; the Period chosen by Mr. Caxton. But some of these have been represented as a Sett of very ordinary Scribblers; as *Otterbourne*, &c. The two little Books which Mr. Caxton mentions, are not, so far as I can find, in any of the Catalogues of our MS. English Libraries. However, it has been observed, that *the fifteenth Century, or from A. D. 1400, to 1500, was one of the most rude and illiterate Ages*; and, that therefore we are not to look for a large Harvest of Historians in a dearth and scarcity of Persons eminent in other Parts of Learning: and, particularly of the Reign of King *Edward IV*, that even the Favourers of Justice and his Cause have not known what Account to give of the Times; or how to form a regular History out of such a vast Heap of Rubbish and Confusion; which, perhaps, was

^e *Duo rerum Anglicarum scriptores veteres, viz. Tho. Otterbourne et Joan. Whitanfield ab origine genit. Britannicæ usque ad Edwardum IV. 2 Vol. Oxonie 1732.*

^f *Josceline* mentions one entitled, *Maniculus Chronicorum*, which he said was in *Aula Gunwilli*. Mr. Mattaire has given us Notice of the following Book, *Fasciculus temporum*, per Joannem Prys anno dñi 1487. *Argentiniæ, Fol.*

the Reasons whyle Mr. Caxton did not care to meddle with it, now hast all surviving or boy. In the Ms. of Trevise's Translation of the *Polycbronsan*, he gives the following Account of the Time when he ended it. 'God be thanked of all his dedes; this transllation is ended in a thursday, the eighteene day of avrile the yere of our lord a thousand thre hondred fourscore and sevene, the tenth yere of King Richard the second after the conquest of Engelande, the yere of my lordes age, sirc Thomas of Berkly that made me make this transllation five and thrytty.' In translliering this, Mr. Caxton wrote and painted a thousand thre hundred fifty and seven, the one and thrytty yere of K. Edward the thyrde after the Conquest. This has been reflected on as done through either Ignorance or Design. One would think it could not be done through Ignorance, and what Advantage it could be to Mr. Caxton to make this Alteration designedly. I cannot see it. It seems as if he thought Trevise, or his Manuscript, mistaken, and designed to correct it since the Date he mentions is the same with that of the Conclusion of the *Polycbronsan*, or when that was ended; which Mr. Caxton seems to have confounded with the Time of Trevise's ending his English Translation of it. However this be, next after it is the Epilogar before mentioned. Then follows, *Incipit liber viiiij. to which is prefix'd this shorte Prologue, or Preface.* Thenne following this fore wryten booke of *Polycbronsan*, I have enterprised to wrytinge *The French Word for April*.

this newe booke bi the sufferance of almighty
 god to contynue the sayd werk breyfij, and
 to sette in history all thynges suchis as I
 myght gete from the tymis that be lefte, That
 was in the yere of our lord 1357, unto
 the yere of our said lord 1460, and to the
 fyfthe yere of the regne of kyng Edward
 the fourthe. This newe Booke consistis of thir-
 ty three little Chapters; and is thus concluded:
 And here I make an ende of thyt lytell werk
 as nyght as I can fynde after the forme of the
 werk to fore made by Ranulph monke of
 Chester. And where as there is sawis I be-
 seeche them that shall rede it to correcce it:
 for yf I coude have founde moo storiyis I
 woude have sett in it moo. But the sub-
 staunce that I can fynde and knowe I have
 shortly set them in this booke, to thenteng, that
 suchy thynges as have ben done lyth the deeth
 or end of the sayd booke of *Polychronicon*.
 should be hadde in remembraunce, and not
 put in oblyvyon or forgot, prayengs all them
 that shall se thyt symple werk to pardon me
 of my symple wrytyng.

Finis ultimi libri.

most notis. M. Caxton. 1460. The
 author to emt. aris. diu. habuolaco eti. 01.

In a Catalogue of our Englis. Historians, made by the learned
 John Treswell, for the life of Archibishop Parker, we have the
 following Account of this *Polychronicon*: That it is in four Books,
 and begins in the Creation, and ends 1363. In which Year Highe
 died. That John Trevisa translated it into English, and wrote
 Continuations of it containing 55 Years from A. D. 1362, to
 A. D. 1397, in which Trevisa himselfe souished: That
 Caxton wrote Appendices to Trevisa, which are continued from
 the Year 1397, where Trevisa's Additions end, to the Year 1460.
 The learned Mr. Selden observed, That 'this Translation of the Pe-
 lychronicon, had been twice printed [by Caxton and de Worde] and
 contyned by the Translator John Trevisa, even to the Beginning
 of Edward the Fourth's Reign.' The most Reverend Archibishop
 Uſſic

A. D.
1483.

The LIFE of William Caxton.

Thores-
by's Mu-
seum.
P. 544.Annales
Typogra.

The next Year, Mr. Caxton printed no fewer than the following Books.

1. *The Pilgrimage of the Soul.* This was translated out of French into English, with somewhat of Addition, and emprynted at Westmeestre and fynysched the xxviij day of Iyun the yere of our Lord 1483, and the first yere of the Regne of Kynge Edward the fyfthe. It was written in French by Antoine Gerard, and entituled, by him, *Le Pelerinage de l'ame*, and printed at Paris A. D. 1480. At the beginning of Caxton's English Edition of it is printed,

This book is intytled *the Pylgremage of the Sowle*, translated oute of frenshe into English, which booke is full of devoute materiall touchyng the sowle, and many questyons to cause a man to lyve the better in this world, and it conteyneth five bookees, as it appeareth hereafter by chapyters.

Upon obseruall, from Bishop Bale, That *Traversa* continued the *Polycronicon* from A. D. 1342, to A. D. 1397, in which *Traversa* himself flourished, under King Richard II. And my learned and industrious Predecessor, Mr. Henry Wharton, tells us, That 'his Grace was led into the Mistake by Mr. Caxton, of representing *Traversa* wrong; as if he had wrote, That he ended his Translation A. D. 1397, instead of A. D. 1387. These are Escapes of these learned Men. I only add, That *de Worde*, in his *Primes* to his Edition of the English *Polycronicon*, A. D. 1495, tells us, in Imitation of his Master Caxton, That he had 'added such storiis as he condeyned fro the ende that Ranulph fynysched his booke which was 1457 unto the yere 1495, which benan hundred and thirtieth yere. In the Cottonian Library is a Manuscript of the latter Part of this History, which ends A. D. 1326, and is continued by some unknown Hand, to the rth of King Richard II, or A. D. 1392.

He began to reign April 9, 1483, and was murder'd and succeeded by his Uncle Richard III, June 22, the same Year.

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bound on beginning At the End. 1531. 1780. 4. T.

Here endeth the dreame of pylgremage of
the soule translatid out of frensche in to Eng-
lishe with somewhat of addicions, the yere of
oure lorde MCCCC and thyrten, and endeth in
the vigyle of Seynt Bartholomew.

Emprynted at Westmeire by William Caxton,
and fynysched, as above.

2. *Liber Festivitis, or Directions for keeping Pascha Feasts all the Year, 4.* This Book begins with A. D. a Prologue which informs us of the Design of ^{Warr-} ^{hand,} this Collection, *viz.* That for *thelpe of siche Arbil.* clerkes *this booke was drawn to excuse them for Mid.* default of bookes and by simpleness of cunnynge, and to shew unto the people what the Holy Saints suffered and did for G O D's sake, and for his Love, so that they shoulde have the more devotion in G O D's Saints, and with the better will come to the Churche to serve G O D, and pray His Saints ^{of their help.} Then follow Sermons on nineteen Sundays and Feasts, beginning with the first Sunday in *Advent*, and ending with *Corpus Christi Day.* Next are Discourses or Sermons on forty three Holy-days, *viz.*

1. St. Andrew	8. St. Innocents
2. St. Nicholas	9. St. Thomas of Can- terbury
3. Conception of the B. Virgin	10. Circumcision of our Lord
4. St. Thomas	11. Epiphany
5. Nativ. of our Lord	12. Conversion of St. Paul
6. St. Stephen	
7. St. John Evangelist	

¹ About what Time this Book was composed I do not certainly know.

13. Puri-

13. Purification of S. Mary
 14. St. Matthias
 15. Annunciation of S. Mary
 16. St. George the Martyr
 17. St. Mark Evangelist
 18. Philip and Jacob
 19. Invention of Holy
 Cross
 20. St. John unto Por-
 tam Eustine
 21. St. John Baptist
 22. St. Peter and Paul
 23. Visitation of S. Mary
 24. Translat. of St. Tho-
 m. Cant.
 25. St. Mary Magdalene
 26. St. James
 27. St. Ann
 28. Transfiguration of
 the Lord
 29. Name of Jesus
 30. St. Laurence the
 Martyr
 31. Assumption of the
 V. Mary
 32. St. Bartholomew A-
 postle
 33. Nativity of D. V.
 34. Exaltation of Holy
 Cross
 35. Jejunia quatuordecim-
 portum
 36. St. Matthew Apostle
 37. St. Michael
 38. St. Luke Evangelist
 39. St. Simon and Jud.
 40. All Saints
 41. All Souls
 42. St. Martin Archbp.
 43. St. Katherine the
 Virgin

Then follows a Sermon de dedicatione Ecclesie
 for, on the Church Holiday; at the End of
 which is, Explicit, Engraved at Westmynster
 by William Caxton the laste daye of Iulij Anno
 domini 1483. After this follows four Ser-
 mons. The first of these begins thus; The ma-
 gicer of sentence in the seconde booke and for so

Herein the same Edition 1490, follows, A Sermon to be
 performed to the People, as enclled. Item ex dicto
 So called in an Edition printed in celeberrima urbe Rothom-
 agen, per Magistrum Martinum Morin. Anno domini Millefimo qua-
 dragesimo anniversario regni eiusdem vice regis Henrici quinto
 Iulii, impensis Iacobus Ricardi.

unction sayth, that the fourtayn cause why god
made al creatures, in heven, erthe or water was
bis owne goodnesse. — In it is the *Pater-noster*,
or Lord's-prayer, the xii Articles of the Faith, *Colle.*
and the Ten Commandments in the English *N.* III.,
Tongue, with a short Paraphrase or Comment.
And yet it appears by Bishop *Longland's Register*,
1521, almost forty Years after, That ^{1521 and}
veral men and women of the Diocese of *Lin-*
colne were detected and uttered for teaching Vol. II.
and learning the *Pater Noster* and *Creed* in
English, and recyning the ten commandments
in their own houses in English. And *William*
Tindal, obisposed to *Sir Thomas More*, That the
Bishop of *London*, *Fitz-James*, would have
made the old, or late, *Dean Colat* of *St. Paul's*,
an Heretick for translating the *Pater Noster*
into English: Though if it were no other than
what is printed in the *Primer of Salisbury* use
at *Paris*, 1534, and entituled, *The seven Peti-*
tions of the Paternoster, by *John Colat* *Deane of*
Paules, and it was not a strict Translation, but
only a Paraphrase. By a Constitution of Arch-
bishop *Peccham's*, made at *Lambeth*, *A. D.*
1284, the Articles of Faith, which are there
said to be fourteen, are set down with a som-
mary Brevity, that no one might excuse him-
self by pleading Ignorance: and every Priest
who preched over a People, or had a Cure of
Souls, is required four Times a Year, or once a
Quarter, to expound them to the People in the
Vulgar Tongue. Accordingly, *John Thynne*,
Archbishop of *York*, *A. D.* 1352, made an
edict, that every Priest should have a book
"This M^r *Book* *for the beginning of English*"
in his churche, *where he sayth* *the people* *do*
not *speak* *English*.

*English Exposition of these fourteen Articles
Appendix or Pointes that falle to the truth, &c. It began
to Vicaria as this Sermon does; Als that a grete clerk
Leodien- shewer in his booke, et est in secundo sentencia-
Ez. 1724. rum distinctione prima, &c. and was ordered
by the Archbishop to be read to the People.
But by another Constitution made by Archbi-
shop Arundel, A. D. 1408, it was ordain'd,
That 'no body hereafter should by his own
' authority translate into *Englysshe* any Text of
' Holy Scripture, by the way of a book or It-
' tie book, or treatise, nor that any one should
' read any such Translation, unless it was ap-
' proved by the Diocesan of the Place, or, if
' need was, by a provincial Council, on pain
' of the greater excommunication, and bei-
' ng punished as a fautor of Heretic and Error.
That is, as *Lyndwood* glosses, ' an enquiry
' might be made against such, and a Purgation
' be indicted at the Pleasure of the enquirer, in
' which if they should fail, they might be con-
' demned as Hereticks.' On this Constitution,
I suppose, were the Persons mentioned in Bi-
shop Longland's Register, persecuted and put
to Death? But this the learned Mr. Collier makes
A severe Charge, and hopes it is all a Mistake
and Minification. But Records and publick
Facts are not to be thus discredited. It appears
by the *Manual*, according to the Use of Sarum,
That Godfathers and Godmothers of Children,
were to learn, or see them be learned, the *Pa-
ternoster, Ave and Credo*, after the *lawn* of all.*

⁶ This seems occasion'd by Dr. John Wycliff's Translation of the Bible into English: 'by which Means (Knighton said) the Gospel was made vulgar, and troden under foot of Swine. See Wycliff's Life.'

bals

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holy churche; which was, that they shold be learned in *Latin*. Dr. John *Whitte*, who lived at *Eccles* in *Lancashire*, has given us a Copy of the Creed, as it used to be repeated by the common People there in *Latin*: *Crederemus unum patrem omnipotentem, &c.* And for this Reason it is, that in the Office of publick Baptism of Infants in our Liturgy, *Godfathers, &c.* are required to provide that the Child may learn the Creed, the *Lord's Prayer*, and the *Ten Commandments in the Vulgar Tongue*. According to ^{Bishop Christo- ferson's Exhorta- tion, &c.}

In the Translation of the Creed, which we have in this Sermon, the fourth Article is thus expressed: *I byleve, that he suffered Payne under Ponce Pilate, &c.* The Translator understanding *Pontius* to be the name of some Place where *Pilate* was either born, or lived or governed.

Accordingly in this Book is this silly Tale told.

'Thempereour, by counseyll of the Romayns,
'sente Pylate into a contree that was called
'Pounce where the People of that contree were
'so cursed that they flewe ony that come to be
'their Mayster over them. Soo when this *Pylate*
'late come thider he applied him to her ma-
'ners; so what with wyles and sorwile he
'overcame hem, and had the maystrye, and
'gat his name, and was called *Pylate of*
'*Pounce*, and had grete domynacion and power.'

According to this manner of writing, excepting sometimes *Pance for Pounce*, was this Article of the Creed expressed in *Englyss*, from the fourteenth

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seventh Century down to A. D. 1532; when, in the Primer of Salisbury Use, it was altered to *Pontius Pilate*, which was followed by Archbishop *Cranmer* in his Notes on the King's Book, 1538.

The ninth Article is thus render'd: *I believe in holy Church, &c.* This seems to have been first introduced to support the new Doctrine of the Infallibility of the Church or Clergy, and to be made a Test of Orthodoxy. On a Tombstone in the high Chancel of the Church of *Faversham* in *Kent*, is the following Inscription, in a semicircle of Brags, over the Head of the Effigies of *William Thornbury*, a Vicar of the Church, who died A. D. 1408. *Credo in Sanctam Ecclesiam Catholicam, Sanctorum Communionem.* In 1457, Dr. *Reginald Pecock*, Bishop of *Chichester*, was accused to the ~~Arch~~ Bishop of *Canterbury* holding, among other Things, that it is not necessary to Salvation to believe in the Holy Catholick Church, and forced to abjure, and deprived of his Bishopric. And yet St. *Austin*, as he is quoted by Bishop *Bonner*, in his *profitable and necessary Doctrin*, 8vo, A. D. 1555, observed, *Quod Ecclesiam credere, non tamen in Ecclesiam credere debemus, quia Ecclesia non Deus, sed Uamur Dei.* Erasmus said, That he dreaded to say, *I believe in the holy Church*; because St. *Cyprian* had taught him, that we ought to believe in God only, in whom we absolutely place all our Confidence. But as to the CHURCH, properly so called, although it consists of the Faithful only, yet they are men who, of good Men, may become Falsches, who may be deceived themselves and deceive others. Nay in this very Book it is de-
scryed,

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served, that to believe in God is one thing, and to believe in God is another: and that to believe in God is to cleve to God by love, fulfilling his Will.' But it had been the Observation of the noble Lord Cobham, who suffered as an Heretic, *¶ D. 2417.* That 'in all our Crede is IN but thrice mentioned concerning belief, in God the Father, in God the Son, and in God the Holy Ghost. — That the Church, — hath not any other in.' Whereas in the English Translation of the Creed, printed in the Salisbury Primer 1532, the last Articles of it are thus render'd: *I believe in the holy Church Catholike — in the remission of sinnes — in the resurrection of the body — in everlasting life.*

In the second of these four Sermons, 1. An Explanation of the seven Sacraments of the Romish Church. 2. Of the seven deedes of Mercy bodily, the which every Man is bound by the bidding of God to fulfil and do in his Power; that is to say, feed the hungry, give drink to the thursty, clothe the naked, harbour the hourelis, visit the Sick, deliver prisoners and bury the poor when they are dead. 3. Of seven other ghostly deedes of Mercy. 4. Of the seven principal Virtues that every man and woman should use. 5. Of the seven deadly sins. 6. The nine paynes.

In the other two Sermons are declared the three Parts of Penance, *viz. Confession, Contrition and Satisfaction.*

Then follows, 1. *The General Sentence*, which begins thus: 'Good men and wyrmen I do you to understande, that we that have cure of your sowly, be commynded of our ordeneys, and

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and by the constitucyons and the lawe of holy
 Chirche, to shewe to yowe fourtymes by the
 yere in eche a quarter of the yere onys, when
 the people is most plenary in holy chirche,
 the articles of the sentence of cursyng, so
 that nought for our defaulce no man nor wo-
 man falle therin.

Next is, ¶ Modus fulminandi sentenciam.
 Prelatus alba induitus cum ceteris sacerdotibus
 in ecclesia existentibus cruce erecta, candelis
 accensis stans in pulpito, pronuncient verba que
 sequuntur: Ex autoritate Dei Patris omnipot-
 entis et beate Marie Virginis, et omnium san-
 ctorum excommunicamus et diabolo commen-
 damus omnes supradictos malefactores.

¶ Finita sententia extinguat lumen ad ter-
 rorem pulsatis campanis.

¶ The bedes on the Sonday.
 Ye shal knele doun on your knees and lyft up
 your hertes. —

Enprynted by wyllyam Caxton at westmestre.

The Leaves are not number'd, and only the
 Signatures used.

To observe that by the Way, this *General Sentence* or *Excommunication*, as it is called, was first ordered by *Stephen Langton*, *Archbishop of Canterbury*, *A. D. 1222*, who decreed it should be published by every *Parish Priest* in his *holy Vestments*, with *Bells tolling*, and *Candles lighted*, before the whole *Congregation* in the *Mother-tongue*, *four Times a Year*, *viz.* on *Chrifmas-day*, *Easter Sunday*, *Whit-sunday*, and *Alballow's Day*. In a *Volume of Tracts in Manuscript*, said to be written by *Dr. John Wicliif*, about an hundred and fifty Years after;

is one entitled, *The great sentence of Curse expounded*. But the Form of the General Sentence in this *Exposition*, somewhat differs from that in the Constitution. The *Exposition* informs us, That 'First, all Heretics agenst the faith of Holy Writt ben cursed solemnly four times in the Year, and also meynesters and consenteres to Heretic and Heretics in their error.' The *second Article* is the *first* in the Constitution, and in the General Sentence in *English*, in the following Words; 'All those ben cursed solemnly that spoilen or taken any right of Holy Church, or defrauden holy Church of any due.' But in the *English* Form of the General Sentence is this Article thus expressed; 'I denounce and shew for acursyd alle tho that fraunchyse of holy chyrch breke or destrouble, or are ageyn the pees or the state of holy chirche, or thereto assente wyl dede or coundeyl. And also alle tho that pryve holy chirche of ony right or make of holy chirche ony lay fee that is halowyd or sanctifyed; And alle tho that wythholde the rightes of holy chirche, that is for to say offrynges, tythes, rentys, or fredom of holy chirche letten, or destrouble, or breke, that is to say, yf ony man flee to chirche or chirche yerde who so hym out drawyth, and al tho that thereto procure or assent: And alle tho that purchase letters of ony lordes courte wherfore lettrynge is made in cristen courte that processe of right may not be determinyd nor endyd.' On this the Expounder observes, That 'Christen men, taught in God's Law, clepen Holy Church the Congregation of just men, for whom *Iesu Christ* shedd his blood, not for stones.

‘ Stones and timber and earthly muck that Antichrist’s Clerks magnifiē more than God’s righteousness and Christen Souls, and, that then those Prelates and Curates that withdrawen the rightful Preaching of Christ’s Gospel fro Christen men that ben Holy Church ben open accursed of God and all His Saints.’ He further observes, That ‘ when the King and secular Lords perceiven well, that Clerks wasten their anctres alms in pomp and pride glōtony and other Vanites, and they wolden take agen the superfluity of temporal goods and help the lond and themselves and their tenents, these worldly Clerks crien fastly, that they ben cursed for entermitting of Holy Church goods, as if secular Lords and the Commons were no part of Holy Church, but only proud Priests full of covetisse, Symony, and Extortion, &c.’

A. D.
1382.

If seems to be after the writing and publishing of this Tract, that Archbishop Courtney appointed a Court of certain select Bishops, &c. to be held in the Monastery of the Preaching Friars in London, to condemn some Conclusions said to be maintained by Dr. Wicliif and his Followers. Among these were the following ones:

1. That the Substance of material Bread and Wine remains after Consecration in the Sacrament of the Altar.
2. That the Accidents do not remain without a Subject after Consecration in the same Sacrament.
3. That Christ is not in the Sacrament of the Altar identically, verily and really in his proper corporal Presence.

To

To make therefore the stronger Impression on the Minds of the People, and raise in them a greater Abhorrence of these Conclusions, the following Article was added in this General Sentence which was read to the People in their Mother-tongue every Quarter, viz. denouncing and shewing for accursed — al heretikes that * leue not in the Sacrament of the auiter, * believeth that is goddes oun body in fleshe and bloude in forme of brede.

In the forme of bidding the bedes on the Son-day, or as it was sometimes called, *The Dominal Prayer in the Pulpit*, is the following Clause: 'Also ye shal praye for al trewe pyl-gryms and palmers that have taken theyr waye to Rome, to Jerusalem, to saynt Katheryne's or to saynt James, or to ony other holy place, that god of his grace yeve them tyme and space wel for to goo and to come to the prouf-fyt of theyr lyves and sowles.' By this it appears, That at the Time of composing this Form, these were the fashionable Pilgrimages. In a more ancient Form, no particular Places or Saints are mentioned, but this Clause is expressed as follows: 'Ye shulle bydde for ^p hem that in ^q gwood wayes ^r beest ywent other wendyt, other ^s thenkit to wenthe heer sennys to bote, that our Lord Ihesu Crist warde and shild hem from all misaventryes, and gront hem so goon and comen, that it be hym to worship, and hem in remission of her synnys, for hem and for oos, and alle Christene folke.' This seems to intimate as if, at the

^p them. ^q good. ^r been gon or going. ^s think to go their sin to make satisfaction for. ^t honour.

Time when this ancienter Form was drawn the Saints *Katherine* and *James of Compostella*, were not in so great Request, or had in so much Veneration as they were afterwards.

About 709, an odd and surprising Opinion of the Merit and Holiness of Pilgrimages to *Rome*, wonderfully prevailed among the *English*, in so much that all Ranks and Degrees of every Sex and Age of the People of this Nation travelled to *Rome*, and placed a mighty Confidence in visiting the Tombs of the Apostles *St. Peter* and *St. Paul*, and of such other holy Men, &c. as had there suffered for the Sake of Christ. The Consequence of this was, That about the middle of this Century, this Humour so far increased, that the *English* Nuns ran to *Rome*; and there were so many lewd Women of the *English* Nation abroad in *Lombardy*, *France*, &c. that *Boniface* Archbishop of *Mentz*, complained of them to the Archbishop of *Canterbury*, and recommended to him the Suppression of this Practice of Pilgrimage as of very bad and scandalous Consequence. The Practice of going in Pilgrimage to *Jerusalem*, or the *Holy Land*, was new in the fourth Century, when, about the latter End of it, *Gregory Nyffen* wrote a learned Letter to dissuade Christians from going thither on that Errand; and was at last here in *England*, treated with Contempt and Ridicule, as only a Pretence for "Sloth and Laziness.

["] The *English* Word *saunter*, to live an idle, lazy Life, comes from the *French*, *Sancte Terre*, Holy Land, as much as to say, He is a *Saunterer* or a Pilgrim to the Holy Land.

The Saint ^x Katherine here mentioned is, I suppose, the Saint of that Name, of Sene in Italy, who was born there, A. D. 1347, and canonized by Pope Pius II. A. D. 1461.

St. James I take to be ^y St. James of *Compostella*, in *Spain*: Hither, it was said, the Bones or Reliques of James, the Brother of John, who was killed by *Herod*, were translated. But it does not appear, that much Notice was taken of them till *Calixtus* or *Calixtus II's* Time, who was chosen Pope of *Rome*, A. D. 1119. He not only wrote a Tract of the Miracles of this Saint done at *Compostella*, but advised the *English* Pilgrims, in particular, rather to go in Pilgrimage to this Saint, than to *Rome*; and promised them, on account of the Length of the Journey, that if they went twice to *Compostella*, they should have refunded to them the same advantageous Benediction which they had who went once to *Rome*.

3. *The Fables of Æsop, Auian, Alphonsus and Poggius*; translated out of *Frenſbe* into *English*, at *Westmestre*. The Leaves of this Book are number'd thus; I°, II°, III°, and it has the Signatures, but not the Direction or catch Word, nor any Date.

4. *Confessio Amantis*, the Confession of the Lover. This Book was made, by *John Gower*,

^x Mr. Caxton printed her Life.

^y We were wont to say, Let us go in Pilgrimage to *Saint Peter* at *Rome*, and *Saint James* in *Compostella*; the application and appointing of the oblation and sacrificing of Christ by the Priest alone to ſuche perſones as the Priest would ſing or ſay *Maffe* for — — — to halowe and preſerve them that went to *Jeruſalem*, to *Rome*, to *St. James* in *Compostella*, and to other Places in Pilgrimage. *Arch-biſhop Cranmer's Defence of the true and Catolick Doctrine of the Sa-grament, &c.*

in English Verse, and enprynted by Mr. Caxton,
at Westminster, and fynyshed the 2d Day of Sep-
tembre, the first yere of Kynge Rycard the
thrid². At the End of it is this Colophon:

* Golver. *Orate pro anima Joannis* Gower, Quicun-*

** Golver. que enim pro anima ipsius Johannis * Gower,
oraverit, stociens quociens mill. quingentos dies
indulgencie ab ecclesia rite concessos misericorditer
in domino possidebit.* Our learned Antiquarian

DeScriptio. Leland tells us, That 'this' John Gower was
Britan.

' of the Knightly Order, and born in *Yorkshire*:
' that he was a Lawyer by Profession, and la-
' boured much in Poetry, and was the first Po-
' lisher of his own countrey language, which
' before his time lay uncultivated, and almost
' quite rude: that he wrote many things in eng-
' lish, not only in verse, but also in prose,
' which were read with pleasure by the learned
' even in his time, the reign of K. Henry VIII.
' that among his greater works are these three,
' *Speculum Meditantis*, *Vox Clamantis*, and
' *Confessio Amantis.*' He flourished in King
Richard II's Reign, to whom he dedicated his
Works; and, when he was blind, presented to
him his Song in praise of Peace. He was an
intimate Friend and Acquaintance of that

* The yere of our lord a thousand cccxxxxiiii, i. e.
cccclxxiiii.

* Not long after the xv day of October 1400, deceased the Poet

* It was John Gower who lieth buried in * St. Mary Overyes Church or St. originally Mary's on the bank in Southwarke. He new builded a great parte named St. of that Church, and compiled three famous books. The firste Mary Magdalene, but in Latine *Vox clamantis*; the seconde in frenche, *Speculum Meditantis*: the thirde in english, *Confessio amantis* which is in prynce. *Summarie of English Chronicles*, p. 330.

32 Hen.

VIII. it was, by Act of Parliament, united to St. Margaret's in Southwark, and named St. Savicur.

emi-

eminent Poet *Geoffery Chaucer*, as he shews in this Book, and used to submit his Lucrations to his Judgment, as *Chaucer* did his Loves of *Troilus*, to the Censure and Correction of *Gower* and *Strode*.

5. ^b *The boke of thordre of chyvalrye or knyght-
bode.* This, Mr. Caxton tells us, he translated J. Ames.
out of Frenshe into Englyshe at a request of a
gentyl and noble esquier and presented it to K.
Rychard III. 1483, to thende, that be commaunde
this booke to be had and redde unto other yong lordes,
knygtes, and gentylmen within this royme, that
the noble ordre of chyualrye be bereafter better
used and bonoured than hit hath ben in late days
passed. It is a thin Quarto, and contains eight
Chapters; The first of these saith, 'how a
'knyght beyn an Heremyte devised to the
'squier the rule and order of chyualrye. The
' 2^d the begynnyng of chyualrye: The 3^d thof-
' fyce of chyualrye: The 4^d the xaminacion
' that ought to be made to the squyer when he
' wylle enter into thordre of chyualrye: The
' 5^d in what maner the squyer ought to receyve
' chyualrye: The 6^d the signifaunce of tharmes
' longyng to a knyght al by ordre: The 7^d
' the custommes that aperteyne to a knyght:
' The 8^d of the honoure that oughte to be done
' to a knyght. At the End of this Book is an
Epilogue of Mr. Caxton's own writing, which,
for the Rarity and Curiosity of it, I have here
transcribed and added.

^b In a catalogue of Books for sale there is a book called, *The Harber of Battails of the Faits of Armes and Chivalry*. Fol. by W^m Caxton 1490. Bently and Walford's Catal. 1687.

¶ Here endeth the book of *thordre of chyualry*, whiche book is translated oute of *Frenſbe* into *Englyſbe* at a requeste of a gentyl and noble esquier by me *William Caxton* dwellynge in *Westminſtre* besyde *London* in the most best wyſe that god hath ſuffer'd me, and accordyng to the copye that the ſayde ſquier deliuered to me. whiche booke is not requyſte to every comyn man to have, but to noble gentylmen that by their vertu entendē to come and entre into the noble ordre of chyualrye, the whiche in these late dayes hath ben uſed accordyng to this booke here to fore wretton, but forgetten, and by thexersyces of chyualry not uſed, honoured, ne exercyſed as hit hath ben in auncient tyme, at whiche tyme the noble actes of the knyghtes of *Englonde* that uſed chyualrye were renomed thurgh the uerſerall world.

Geoffrey of Monmouth *Brit. His.* As for to ſpeke to fore thincarnacyon of *Ihesu Cryſte*, where were there ever ony lyke to *brenius* and *belinus* that from the grete *Brytayne*, now called *Englonde*, unto *Rome* and ferre beyonde, conquered many royammes and londes, whos noble actes remayne in tholde hystoryes of the Romaynes. And syth thincarnacyon of oure lorde, byhold that noble kyng of *Brytayne*, kyng *Arthur*, with all the noble knyghtes of the round table, whoos noble actes and noble chyualrye of his knyghtes occupye ſoo many large volumes that is a worlde, or as thyng incredibile to byleve. O ye knyghtes of *Englonde*, where is the custome and uſage of noble chyualry that was uſed in tho dayes? what do ye now but go to the * baynes and playe at dyle? And ſome not wel advyſed uſe not honest and good

* *bawſt.*

good rule ageyn alle ordre of knyghthode, leve this, leve it, and rede the noble volumes of *saint graal*, of *lancelot*, of *galaad*, of *trybram*, of *perse forest*, of *percyual*, of *gawayn*, and many mo. Ther shalle ye see manhode, curtesye and gentylnesse. And loke in latter dayes of the noble actes syth the conqueste ; as in Kyng Rychard's days * *cure du lyon*, Edward the fyrste * ^{hears of} and the thyrde, and his noble sones ; Syre Ro- ^{a lion,} bert *Knolles*, Syre *Johan Hawkwode*, Syre *Johan Chaundos*, and Syre *gaultier Manuyrede Froisfart*. And also behold that vyctoryous and noble kynge *barry* the *fifthe* and the capytayns under him, his noble brethren, therle of *Salisbury*, *Montagu*, and many other whose names shyne gloryously by their vertuous * noblesse * ^{mobility} and actes that they did in thonour of thordre of chyualrye. Alas ! what do ye, but slepe and take ease and ar al disordred fro chivalry ? I wold demaunde a question yf I shold not displease. howmany knyghtes ben ther now in *Englond* that have thuse and exercys of a knyghte ? that is to wete, that he knoweth his hors, and his hors him, that is to saye, he beyng redy at a poynt to have al thyng that longeth to a knyght, an hors that is accordyng and broken aftir his hand, his armures and * harnoys mete and fitting and * ^{harness.} so forth. I suppose * and a due serche shold * ^{is.} be made, ther shold be many founden that lacke, the more pite is : and wolde it pleasyd our souerayne lord, that twyes or thryes in a yere, or, at the leist, ones he wold do crye *Justes of Pees*, to thende, that every knight should have hors and harneys, and also the use and crafte of a knight, and also to *tornoye* one ageynst one, or two ageynst two, and the best to have

a 'Prys, a diamond or jewell, such as shold
please the Prynce. This shold cause gentyl-
men to resorte to thauncient custommes of chy-
ualrye to great fame and * renommee ; And
also to be alwey redy to serve theyr prynce,
whan he shalle calle them or have nede. Thenne
late euery man that is come of noble blood and
entendeth to come to the noble ordre of chy-
ualrie, rede thys lytyle boke, and doo therafter
in kepyng the * lore and commaundementes
therin compryfed. And thenne I doubte not
he shall atteyne to thorder of chyualrye *et*
cetera.

*Dict. de
langue
Franc.
Tom. II.*

In this *Epilogue* we may observe with what Earnestness Mr. Caxton recommends to the *English* Nobility and Gentry, the reading the Histories of King *Arthur*, and the noble Knights of the round Table, one of which he afterwards printed, and of *Belinus* and *Brennius*, who, *Geoffry of Monmouth* tells us, besieged and took *Rome*; and several foreign Romances, of which I am not in Circumstances to give any satisfactory Account. I only therefore observe, that this way of writing is intimated by *Richelet*, to be of *Spanish* Extraction, and commonly in Verse. Thus he describes a Romance; *Terme de Poefie Espagnol*. A Sort of *Poeme* where one meets with some sad Adventure, some Event that is rare and particular, or some glorious and heroic Action. Its on Account of this last that Mr. Caxton recommends the Perusal of *Lancilot*, or Sir *Lancilot du lac*

* The prize, reward, or honour got by, kept for, or due unto
the best deseruer in a Jousts, &c. *Cetgrave's Fr. Dict.*

History of King *Artbur* and the Knights of the round Table, &c. on which a learned ^d *Spaniard* has pass'd the following Censure: That they were invented by idle Men, and full of that Sort of Lies which neither contribute any Thing to the Increase of Knowledge, or to thinking and living well, but only serve or gratify a certain vain, and present itch or tickling Pleasure.

He next recommends the glorious and illustrious Examples of the following *English* Generals and Commanders who lived not long before his Time. Of these the first mentioned is the great Sir *Robert Knolles*. This Knight is commonly represented as of mean Birth and Parentage, somewhere in *Cheshire*, but raised by his own Merit, which gained him a Reputation equal to that of the most famed and renowned Warriors. He had signalized himself in a very extraordinary Manner in the Wars with *France*, in the Reign of King *Edward III*, and particularly in the Battle of *Poictiers*: On which Occasion his Bravery is thus extolled in the Register

^d ——Ut *Lancilotum* et mensam rotundam *Gallicam* —— qui libri ab hominibus sunt otiosis conficti, pleni eo mendaciorum genere quod nec ad sciendum quicquam conserat, nec ad bene vel tenendum de rebus vel vivendum, tantum ad inanem quandam et praefentem titillationem. *Lud. Vitis de disciplina Lib. II.*

* Postea vero, circa Festum Nativitatis S. *Jobannis Baptiste* 1370, rex *Edwardus* magnum exercitum de valentioribus viris et magis expertis in bello fecit sollicite congregari: inter quos erant aliqui domaini, id est, dominus *Grantsone*, et dominus le *Fitz Water*, et alii Nobiles milites valentes, quibus præfecit in eorum ducem, dominum *Robertum de Knolles*, volens, ut ejus discretione et industria, et non aliter, universi dicti exercitus uterentur, et ejus imperio in omnibus obedirent: quia in bellicis congreffibus, et in exercitu regimine fuerat satis instructus. Ad. *Murimath* continu. *Triveti*, p. 124.

of Bermondsea. *In isto bello de Roberto Knollis
militie Cestrie sic canebatur metrice.*

*O Roberte Knollis per te fit Francia mollis,
Ense tuo tollis predas, dans vulnera collis.*

Which has been thus *English'd*:

*O Robert Knowles, most worthy of fame,
By thy Prowesse France was made tame,
Thy manbode made the French to yield
By dint of sworde in towne and field.*

Reg. of
Order of
the Gar-
ter. Vol.
II.

By the French he was called, *Le veritable demon de la guerre*, The true Demon or Thunder-bolt of War. Since his Military Exploits were, beyond Imagination, illustrious; and his Enterprizes in warlike Actions of the greatest Hazards and Difficulties surprizingly successful. By these Means, it's said, he became immensely rich, and got an Estate fit for a King. In the Beginning of the Reign of King *Henry IV.* he was Seneschal of *Guienne* in *France*; but being now pretty well advanced in Years, and grown weary of a Life of so much Hurry and Action, he retired to a Seat of his in *Norfolk*, called *Scone*, or *Scone-Thorp*, where he died about the middle

^f The same yere, 7 Hen. IV. Anno 1406, Syr Robert Knolles knyght a worthy warrier deyed at his maner in Northfolk and from thens was brought to London on a hors bere wth moche torche lyght, and so he was brought unto the white freres in Fletfret, and ther was do and made for him a solempne feeste and ryal entierement for tho that thyder wolde come, both ryche and poore, and there lyeth buryed by dame *Constance* his wyfe in the mydde of the body of the Churche: on whoos soule god have mercy. Amen. *Caxton's Chronicle of England, printed by Julyan Notary 1515.* Fol. cxii. b.

of

of this Reign, A.D. 1406, and was buried with great funeral Pomp in the Church of the *Whitefryers*, in *Fleet-street, London*, which he had built. Of the several Acts of Piety, Charity, and Munificence which he did in his Life-time; one was, his building with Stone, the Bridge over the River *Medway*, at *Rochester* in *Kent*. Lambert's *Peramb.* This was before made of Timber, and on that Account had been subject to several Accidents. ^{of Kent, p. 382.} Thus Anno 1264, it was set on Fire and burnt, ^{Ed. 1596.} by *Simon Mountfort* the Earl of *Leicester*: and not full twenty Years after, Anno 1282, it was all borne downe away by the Ice, there having been such a greate Froste and Snowe from ^{Summary of English Chros.} *Christmas* till the *Purification* of our Lady as ^{10 Edw. I.} the olde men could not remember the like. Sir *Robert* therefore built it with Stone, somewhat nearer to the Castle Wall than the Wooden Bridge stood, as to a Place more fit, both for the Fastness of the Soil, and the breaking of the Swiftnes of the Stream, to build a Bridge upon; and, at the East End, built a Chapel for a Chauntrie adjoining to his dwelling House. To observe that by the way, either the Damage above-mentioned done to this Bridge by the Ice, was not repaired above an hundred Years after, or it was then a second Time demolished by the same Means: Since, in 1383, Archbishop ^{Littere quæ} *Courtney* granted Letters of Collection, dated from his Manor of *Otteford*, the 23d Day of May, to one *John Brugge*, wherein he recited, That the Bridge was so broken, *per nimiam inundacionem aquarum, ac turbidos incursus glaciei et gelu byemalis*, by an excessive Inundation of

⁸ Now the *Crown Inn* in *Rochester*.

Waters, and terrible Attack or Shocks of Ice and Winter Frosts; that the ^h Estates of the Inhabitants, and those of the County, who were obliged to maintain and repair the said Bridge, were not sufficient: And to encourage them to contribute liberally to this Work, he mercifully released to them forty Days of the Penances that had been enjoined to them. Whether these Letters put Sir Robert on rebuilding it, is more than we now know; but, it's certain, his doing it could not be long after them; since, as we have seen, he lived but three and twenty Years after the Date of them.

Weever's
Funeral
Monum.
p. 623.

Syre *Joban hawkwode* was borne at *Sibil Heueningham* or *Heningham* in *Essex*, and the son of *Gilbert Hawkwode* a tanner of that place. He was bound an apprentice to a Tailor in the City of *London*, from whence he was pressed into the Service of King *Edward III.* in the Wars with *France*. For his admired Valour he was honoured by that Prince with the Order of Knighthode. In the like Regard to his warlike Merits, *Barnabie*, the valiant Brother of *Galeasius*, Lord of *Millaine*, Father to *John*, the first Duke of it, gave him his Daughter *Domnia* in marriage, with a Fortune of ten thousand Florins of yearly Rent. Here he did many extraordinary Exploits with the Forces which he commanded, even wonderful Things, unheard of before. The *Florentines* therefore, in Gratitude to his Memory, and for a Testimony of his surpassing Valour and singu-

Muri-
muth, &c.
p. 147.

printed
1733.

^h The Petition to the King in Parliament for ascertaining the Portions and Repairs of the New Bridge of *Rochester*, is in the Names of *Robert de Knilles* and *John de Cobham*.

lar

lar faithful Service to their State, adorned him with a Statue of a Man of Arms, and a sumptuous Monument in their Cathedral. On this Account *Julius Feroldus* made the following Verses in his Praise :

*Hawkwood Anglorum decus, et decus addite genti
Italicae, Italico presidiumque solo.
Ut tumuli quondam Florentia, sic simulacri
Virtutem Jovius donat honore tuam.*

In English thus ;

*O Hawkwood, England's Glory, sent to be
The Bulwark and the Pride of Italy.
A Tomb just Florence to thy Worth doth raise,
And Jovius rears a Statue to thy Praise.*

He died an aged Man in the Year 1394, the 18 *Richard II.* His Friends here in *England*, set up for him a Monument in the Parish Church where he was born, viz. a Tomb arched over, and in Imitation of that at *Florence*, engraven with the Likeness of Hawks flying in or through a Wood ; that being the Rebus of his Name, *Hawk-wood*.

Syre *Johan chaundos*, distinguished himself in a very singular Manner in all the Wars which King *Edward III.* waged in *France*. At the Battle of *Aulroy* in *Britain*, he was named Sovereign Captain. In 1361, he was sent by the King into *France*, with the Title and Commission of Lieutenant General, with a considerable Force and full Power to pardon all Sorts of Crimes. But in the 44th Year of this King's Reign, ^{A. Muri-} _{muth, &c.} p. 124.

Reign, *Anno 1370*, was this¹ renowned Hero slain, by the Enemy in *Gascony*. Sir *John Froissard* says of him, that he was a good Knight, courteous and benign, well shaped, liberal, heroic, wise and faithful in all Matters; and one who had worthily behaved himself among all Lords, Knights, Ladies and Damsels; so that there was no Knight in his Days more generally beloved and praised of all People.

Syre *Gaultier* manyred froissart, is another of those Knights which are here mentioned and recommended by Mr. *Caxton*: But I do not find any Notice taken of him in those *English Chronicles* which I have seen. The Name is plainly *French*, and perhaps he was one of that Nation who was an Officer or Commander in King *Edward's* or King *Henry's* Armies in their Wars with *France*, where he signalized himself as the other Knights did whom he here names.

He next names therle of *Salisbury Montagu*; that is, I suppose, *William Montague*, or *Montacute*, Earl of *Salisbury*, King of the Isle of *Man*, and Marshal of *England*. To the first of these Dignities he was advanced by King *Edward III*, in the Year² 1330. In 1342, he conquered the Isle of *Man*; and, in Consideration of this Conquest, and because his Father

¹ *Strenuus et sapiens miles. Murimutus, &c.*

² In the Yere of our lorde a Mcccxxx—Kynge Edward made sixe erles; that is to saye, Syr *Henry* therle of *Lancastres*; sone erle of *Leycestre*; *Wyllyam* of *Bugbun* erle of *Northampton*; *Wyllyam* of *Mountagu* erle of *Salisbury*; *Hughe* of *Audewell* erle of *Gloucestre*; *Robert* of *Ufford* erle of *Southfolke*; and *Wyllyam* of *Clynton* erle of *Huntyngton*. *Caxton's Chronicles, &c.* printed by Notary, 1515. Fol. lxxxv.

was married to one of the Sisters of *Orroy*, King of *Man*, was crowned by King *Edward*, King of the said Island. But two Years after, when the King appointed solemn *Justs* and *Tournaments* to be held at *Windfor*, this noble Lord, through his immoderate Courage and Labour, for three or four Days together, was so bruised and fatigued with those boisterous Encounters, that falling into a *Feavour*, he died within eight Days after, in the 43d Year of his Age, to the infinite regret of the King and all his Court, as well Strangers as *English*. *Walsingham* observed, That it would be a Work of great Commendation to write worthily of his illustrious and valorous Acts.

Such were the virtuous and commendable Examples which Mr. *Caxton* recommended to the following and Imitation of the *English* Nobility and Gentry of his Time: Men not only famous for their personal Courage and Warlike Conduct, but of eminent Piety, Virtue and Goodness.

Lastly, Mr. *Caxton* here proposed the revival of the ancient Exercises and Diversions of ¹ *Justs* and *Tournaments*, which, it seems, were now growing into disuse. *Justs* were single Combats of two Knights on Horseback, who tilted at, or ran one against the other, with their Spears or Lances, within the Lists or Bounds which were appointed to them. *Tournaments* were Exercises of Arms, in which several fought or tilted together in the way of Diversion. *Ric. Diction.*
chelet thus describes them: 'A Combat betwixt ^{Fran.} two Parties of Horsemen well mounted, rich-

¹ See *Gul. Neubrig. Histo.* p. 501, 502. Ed. *Oxon.* 1719.

‘ ly dressed or adorned, and armed, made for
 ‘ Pleasure, and in the Presence of the Ladies for
 ‘ some publick Rejoicing, or to make themselves
 ‘ fit for the Exercise of War, and that within
 ‘ a Barriere, or Place enclosed with Rails, ap-
 ‘ pointed for these Sorts of famous Games or
 ‘ Tiltings.’ These Barrieres were boarded,
 from whence the French stiled the making *Justes*
 and *Tournaments*, *bebourde*, or boarding. Our
 Poet *Chaucer* therefore describes his Knight
 thus:

Full oft timis be bad the bord begon.

Or, was the first at the *bebourd*, or the ^m *board*
briere, where the *Justes* and *Tournaments* were
 held. The same Poet represents these manly
 Games as Circumstances of Love.

*Justis, array, and all the circumstauncis
 Of Love —*

The Design of these Diversions being, as has
 been intimated, in part to please the Ladies,
 and recommend to their Favour the Combata-
 nts, for their Dres and Manhood. But Mr.
 Caxton seemed to have another View in advi-
 sing their Encouragement, namely, the em-
 ploying the Nobility and Gentry, that they
 might not spend their Time worse, in Ga-
 ming and Debauchery, and preserving their
 ancient Courage and Valour, that the Honour
 and Security of the English Nation might not
 suffer through, *their* sinking and degenerating
 into Delicacy and Effeminacy.

^m *Borde*, a little House of Wood or Timber.

6. *The*

6. *The legende of sayntes, called, The golden legend.* This he fynished the 20 day of November this Yeare. It was entituled, in Frenshe, out of which he translated it, *La Legend D'oree*; and is a thick Folio, printed in double Columns. Mr. Caxton tells us, That 'this Book Wyllyam Erle of Arundel defyred him to continue and accomplish, and promised him to take a resonable quantite of them, and sent to him a worshypful gentilman, a seruaunt of his named John Stancy, promysing, that the sayd lorde should, during Caxton's life, geve and graunt to him a yerely fee, that is to note, a buck in summer, and a doo in winter.' The learned Writer of *The English Historical Library* tells us, 'That Mr. Caxton translated John Capgrave's *Legenda Sanctorum Angliae*, and added to the fabulous Stories collected in this Book, that of 15,000 Men suffering with the 11000 Virgins, who are remembred in the Calendar October 21, on the Testimony of the Men of Cologne, where he lived sometime.' However this be, we are informed by a Note written on a spare Leaf at the End of a Copy of this Book, printed by *de Werde*, That 'Caxton's Edition had the noble Hystorye of the Exposcyon of the Masse dyvyded into iiii parts, and the xii articles of our fayth.'

7. Mr. Caxton tells us, That he added to this boke that which is said or callid Cathon translated likewise out of Frenshe into Englishe in

¹¹ Quam indigna est divis et hominibus christianis illa Sanctorum historia quæ LEGENDA AUREA nominatur, quam nescio cur AUREAM appellant, quum scripta sit ab homine ferrei oris, plumbi cordis? Quid fædius dici potest illo libro. Ludov. Vivis de dīcīplinis, Lib. II. p. 91.

thabbaye of Westmestre 23 of Decembre 1483. It contains *Cato's Distichs or Precepts*, in *Latin*, with a Version and Comment in *Englyssh*. This Book, Mr. *Caxton* tells us, 'had been translated out of Latin into English by Mayster Benet Burgh late Archdeken of Colchecstre, and hye Canon of St. Stephen's at Westmestre; but because of late came to his hands this boke in Frenshe, which rehersed many a faire learn- ynge and notable ensamples, he had translated that into english, and presented it unto the City of London of which he was a Citizeyn and Conjurys.' This *Benedict*, or *Bennet* of Burgh, was successively Rector of Sandon and Kedington, in Essex, 1440 and 1450, Archdeacon of Colchecster 1465, Prebendary of Ealdland and Hedington, in the Church of St. Paul's, 1472 and 1476. When he was made Canon of the Collegiate Chapel of St. Stephen's does not appear, but, very probably, he had this Dignity in 1476, when he resigned his Prebend of Hedingham. However this be, he died some time this very Year 1483.

* instru-
tions.

8. The booke of * thenseignementes and techinge, that the knyght of the Toure made to his daughters and speketh of many fayre ensamples. Fol. This, Mr. *Caxton* tells us, was translated by him, 'out of Frenshe into our mater- nall englyssh tongue by the requeste and de- syre of a noble Lady whiche had brought forthe many noble and fayre daughters, and, for the zeal and love that she has always had to her fayre children, and yet hath for to have more knowleche in vertue had de- sired him to translate it into our vulgar eng- liske.' But he modestly desired, 'all them

that

that should lerne or see ony thynge in this
sayd book, by whiche they should ben wyser
and better, that they should gyue laud and
thankynge to the sayd Ladyes good grace.—
And wheras any defaulte should be founde in
the reducyng and translatynge into our en-
glyshe tongue, that it be arretid to him
whiche, he sayd, was ignoraunt and not ex-
pert in the werke, though so be that he had
emprySED heretofore to smatre him in suche
translacions whiche he confessed and know-
ledged him ignoraunt and therein to be im-
perfect. This booke was enprynted at West-
minstre the last day of Janyver i Richard III.
Fol.

The next Year 1484, Mr. Caxton printed a *A. D.*
Book, called, *The ryal book or book for a Kyng*: *1484.*
in Frenshe, *le livre royal*: in which ben compyfisid the x commandementes, the xi articles
of the faith, the vii dedely synnes, the vii pe-
titions of the *Pater-noster*, the [vii] yeftes of
the holy ghoost, the vii Vertues &c. In the
hours of the most blessed Virgin after the use of
Sarum, printed 1532 and 1555, they are thus
mentioned in English. The x commaunde-
ments, the v wittes, the vii werkes of mercy
bodily, the vii werkes of mercy goostly, the
vii gyftes of the holy goost, the vii Sacraments,
the viii beatitudes, with the vii dedely synnes:
*Pryde, Envy, Wratbe, Slouthe, Covetyse, Glo-
thony, Lechery.* ' This ryal book, Mr. Caxton
observed, was compiled at request of King
*Phelyp * le belle of Fraunce 1279, and was * the fair.*
reduced by himself, out of frenche into eng-
lish at the requeste of a singuler frende a
worshipfull marchaunt and mercer of LON-

‘ DON—— for a specyal book to knowe al vyces
 ‘ and braunchis of them, and also al vertues.
 ‘ For that this book sheweth and enseigneth it
 ‘ so subtilly, so shortly, so perceivingly and so
 ‘ perfectly, that for the shorre comprehension
 ‘ of the noble Clergie, and of the right grete
 ‘ substaunce whiche is comprysed therin, may
 ‘ and ought to be called, above all other books,
 ‘ *the royal book or book for a king*, for the holy
 ‘ Scrypture callith every man a Kyng whiche
 ‘ wysely and parfytly can gouerne and dyrocte
 ‘ hymself after vertue: and also bycause that it
 ‘ was made at requeste of that noble kyng *Phelip*
 ‘ imprinted 2 *Richard II.* fol. with figures.

In 1485, Mr. Caxton printed the three following Books:

1. *Thistory of the noble and valyaunt knyght Paris and the sayr Vienne the daughter of the dolphin of Viennois.* This Book Mr. Caxton translated out of Frenſhe into English, and fiſhned it the last of *Auguste*, and emprinted it the 19th of *Decembre* 1485.

2. *The lyf of King Arthur, of his noble knyghtes of the round table, and in thende the dolorous deth of thm all.* ‘ This Book, Mr. Caxton tells us, was reduced into english by Sir *Thomas Malory* Knyght, and by himself divided into *xxi* books chapitred and enprinted and fy-
 nyshed in thabbey of *Westmestre* the last day of
 ‘ *Juyl* this yere.’ How great an Admirer Mr. Caxton was of the History of this Prince and all the noble Knights, &c. has been intimated before. I shall therefore only add, That this Translation by Sir *Thomas Malory* or *Malore*, was afterwards reprinted by *Thomas East* at *London*, in Folio; and at the End of it is this

Note:

Note: This translacyon fynysched the ix yere of the reigne of Kyng Edward the fourthe by Syr Thomas Malecore knygchte, &c.

3. The lyf of Charles the great. Among the Works of *Christina de Pisan*, is one Book in French, with this Title: *Des faits et bonnes mœurs du sage Roy Charles V. faict et composé per Christine de Pisan damoiselle, accompli le desfrenier jour de Novembre l'an de grace Mcccciv.*

Mr. Palmer mentions a Book of *Homilies* as *History of Printing*. printed this Year by Mr. Caxton. But this seems to be no other than the *Liber Festivalis* before mentioned, which, through mistake, Mr. Palmer has multiplied into the following Books: 1. *Liber Festivalis*. 2. *Directions for keeping the Feasts of the whole Year*. 3. *An Exposition on the Lord's-prayer, belief, commandmentes, seven sacraments, seven virtues, seven deadly synnes, item the general sentence, or sentence of cursing, modus fulminandi sententiam, the beads on Sundays*. 4. A book of *Homilies*. The same Writer tells us, That this Year Mr. Caxton likewise printed *Vite Patrum*, which was not printed till after his Death.

The next Year Mr. Palmer tells us, he print- A. D. ed a Book entitled, *A Treatise against Pride*. Of 1486. this I can give no Account.

The Year following he printed *The book of good manners*. Fol. This Mr. Caxton tells us, A. D. 1482. 'was compiled by the venerable Frere Jaques le Graunt, in Latin *Jacobus magnus*, lycencyat in Theology religious of the Order of St. Austin, and, that the booke is of auctorite for as moche as there is nothyng sayde therein but

‘ but for the moost part it is alledged by scripture or ellis by sayeng of holy seyntes doctours philosophres.’ — It was delivered to Mr. Caxton by a special frende of his, a Mercer of London, named William Praat, and translated by him out of Frenshe and fynyshed the viii of Juyn M^{CCCC}CLXXXVI.—and enprynted xi of May after, 1487.

Mr. Caxton must be now well advanced in Years; so that, either on that Account, or his being disabled by some indisposition, or, that the Books printed by him this Year have no Date, or for some other Reason, there do not appear any of his Books printed the next Year, 1488. Mr. Palmer, indeed, mentions a Book printed by him this Year, named *Dives and Lazarus, A dialogue on the decalogue.* Fol. But this seems the same Mistake which he made about the *Vite Patrum*, which was printed by de Word, A. D. 1495, as this Book was by the same Printer 1496.

In the next Year were printed, by Mr. Caxton, the two following Books.

A. D. 1489. 1. *The doctrinal of Sapience.* Mr. Caxton tells us, That ‘ the ryght reverend fader in God Guy de Roye, by the dyvynemiseracyon Archebishop of Sence had doon this boke for the helthe of his soule, and of the soules of alle hys people.—and in especyall for symple lay-men to styr them up to devotion;’ and, that it was translated by him out of Frenshe at Westmestre and fynyshed vii of May, 1489. A very curious and accurate Writer has observed, That this Book is the first in which he had taken Notice of Caxton’s Cypher *W.C.* being

being applied—— as it generally is in those that he afterwards published. But it appears by what has been already said, that he applied it to one Book, at least, nine Years before. Mr. Palmer intimates, that it was applied to the Book of Chess, the first Book, as I have supposed, printed by Mr. Caxton here in England. The Reason, perhaps, why this Cypher is not oftner met with, is, That being a Sort of Picture on a spare Leaf, at the End of the Books, it has been torn out by Children, &c. as is the known Case of other old Books.

2. *The book of the fayt of armes and cheualrye which Christine of Pyse drew out of Vegetius de re militari.* This Book was written in French, and the Title of it, *Le Livre des faits d'Armes et de Chevalerie par Christine de Pisan.* Mr. Caxton tells us, it was delivered to him by the most cristen kyng and * redubted Prynce bis Sovereign lord Henry vii kyng of englond and of fraunce in bis palais of Westmestre the xxiii day of Janyuere the 1111 yere of bis regne, who A. D. defyred and wylled him to translate this said booke, and reduce it into our englyssh and natural tonge, and to put it in Prynte.

The next Year Mr. Caxton printed the two following Books.

1. *The boke of Eneidos made in Latyn by that noble Poet and grete clerk Vyrgyle.* A. D. 1490. This boke was * translated out of Latin into

* It does not appear, that Mr. Caxton afterwards printed above three Books.

¶ This is not a proper Translation of this Poem of Virgil's, but only a History of Eneas, taken from thence. It begins with presupposing, that Troye the grete capytall cyte, and the excellentest of all the cytees of the countree and regyon of Afre was construite and ede

to French, as Mr. Caxton tells us, by some noble clerke of Fraunce. To the honour of god almygbyt, says he, and to the gloriouſ vyrgeyne Marye moder of all grace, and to the uthlyte and prouffyt of all the polycye mondayne this preſente booke, compylyed by Vyrgele ryght ſubtyl and ingenyous oratour and Poete intytuled Eneydos bath be tranſlated oute of latyne into comyn language by ſome noble clerke or excellent Scholar, of Fraunce. It was tranſlated by Mr. Caxton, out of French Profe into Englifh, and fiſhned by him the 22d Day of Juyn the yere of our lord 1490 in the 5th yere of K. Henry VII, and preſented by him unto the bye borne bis to commynge naturell and ſoverayn lord Arthur Prince of Walys, duc of Cornwall and erle of Chester firſt bygotten ſone and beyer unto oure moſte dradde, natural and ſouerayne lord, and moſt cryſten Kyng Henry VII. At the End is this Colophon :

Here fyndyſbeth the bake of Eneydos compylyd by Vyrgele whiche bath be tranſlated out of latyne into frenſhe, and out of Frenſhe reduced into englyſhe by me Wyllm Caxton 4^o. The Leaves are not number'd, nor is there the Direction Word, but only the Signatures.

This Tranſlation, as Mr. Caxton calls it, he prayed Mayſter John Skelton late created Poete laureate in the Universite of Oxenforde

edefyed by the ryght puyſſaunt, and renomed kyng *Priamus* ſone of *Iaomedon* descended of thauncyent ſtocke of *Dardanus* by many degrees, whiche was ſone of *Jubiter* and of *Elettra* his wyf after the fyctiōne Poetique.

⁴ Livre des Eneides compilé par Virgile tranſlaté de Latin en Francois par Guillaume de Roy. Lyon. 1483.

⁵ At the End is the fame wooden Print of Mr. Caxton's Cypher as is at the End of *þymage of the worlde*.

to oversee and correct, and * taddresse and ex-^{dedicate.}
powne, where as shall be founde faulte, to
thaym that shall requyre it. For him, he said,
he knew suffycient to expowne and englysshe
every difficulite that is therin.' For this he gave
the following Reason; 'That *Skelton* had late
translated the Epistles of *Tulle*, and the boke
of *Dyodorus Siculus*, and dyuerse otherwerkys
out of *Latyn* into *Englyshe*, not in rude and
olde language, but in polyshed and ornate
termes craftily as he that had reade *Vergyle*,
Ovyde, *Tullye* and all the other Poetes and
Oratours to him unknown.' *Erasmus*, in a
Letter of his to King *Henry VIII*, stiles this
Poet, *Britannicarum literarum lumen et decus. Athens*
But he, too freely reflecting, in some of his
Poems, on the Conduct of Cardinal *Wolsey*, he
so closely pursued him by his Officers, that
Skelton was forced to take Sanctuary at *West-*
minster, where, it's said, he was kindly enter-
tained by the Abbat *John Islip*, and died in his
Sanctuary, and was buried in the Chancel of
the Church of St. *Margaret's*, hard by the Ab-
by. Over his Grave was this Inscription put
soon after:

Johannes Skeltonus Vates Pierius hic sicut est.
Animam egit xxii Junij an. Dom. M.D.XXIX.

It seems as if now either Mr. *Caxton*'s Busi-
ness was upon the Decline, or, that he was
about leaving it off. Since he tells us, in his
Prologue to this Book, That 'after dyvers
werkes made, translated and * achieved, ba-^{* finisht.}
ving noo werke in honde, he sittynge in his stu-
dye, where as laye maany dyuerse paunfletis
and

' and bookys, happened, that to his hande came
' this lytyl booke in *Frenſe*.' This, I suppose,
is the same with what is called, *The History of
Eneas*.

2. *A lyttle trayte short and abreged spekyng
of tharte and crafte to lerne well to deye*: tran-
slated out of *Frenſe* into *Englyſh*, by William
Caxton the xv day of *Juyn* 1490. Fol. In a
Collection of *dyures devout treatises*, in *English*
Manuscript, there is one with this Title, *Aſ
moriendi, or the crafte of dying*. Whether this
be the same with that which Mr. Caxton print-
ed, I have it not in my Power to examine. But
this Tract, perhaps, Mr. Caxton might chuse
to translate and print at this Time, for his own
Use as well as that of others, being now arrived
at a Time of Life wherein it behoved him to
think of dying, and to make Preparation for it.
Thus the famous Cardinal *Bellarmino* told his
Friend, Cardinal *Francis Sforția*, that he wrote
his Book of *The Art of dying well*, that he him-
self, who was now advanced in Years, might
be prepared for Death.

Besides the forementioned Books, we find
printed by this diligent and laborious Man se-
veral others, without the Name of the Place, or
any Notice of the Time when they were printed.
Some of these have been already taken Notice
of in the Order of Time in which I thought it
most probable they were published. Of those
that remain, I shall now give the best Account
I can, and begin wigh those which are supposed
to be some of his first or most early Perform-
ances.

I. *Boecius de consolacione Philosophie*. This Mr.
Caxton tells us, was translated out of *Latyn* into
our

our usual and moder tongue by the worshipful fader and first foundeur and embellisher of ornate eloquence in our English, Maister Geffrey Chaucer. It is printed with a Part of Boecius's Latin, and at the End of the Book is an Epitaph for Chaucer, in Latin Verse, made by Stephen Surigon, Poet Laureat of Milan, at the Cost and Instance of Mr. Caxton. This is printed in some of the Editions of Chaucer's Works. The Book is without any Signatures, numbering of Leaves, Date, or Place of Printing. Mr. Caxton gives us the following Account of the Reasons that induced Chaucer to translate this Book, and himself to print it. 'Forasmuche, ' says he, as the stile of it is harde and difficile ' to be understande of simple persones, therfore ' the worshipful fader & first foundeur and ' embellisher of ornate eloquence in our English, ' I mene Maister Geffrey Chaucer, hath transla- ' ted it out of Latyn as neygh as is possible to ' be understande. Wherin, in myne oppynon, ' he hath deservid a perpetual lawde and thanke ' of al this noble royme of England.—Thenne ' for as shnoche as this sayd boke so translated is ' rare, and not spred ne knownen as it is digne ' and worthy, for the erudicion of suche as ben ' ignoraunt, atte requeste of a singuler frend ' and * gossib of myne, I William Caxton have * kinsman. ' done my * devoir temprynte it in fourme as is * endeavour. ' here afore made.'

II. A Collection of Chaucer's and Lydgate's

¹ See The works of our ancient and lerned English Poet Geffrey Chaucer, newly printed Londini impensis Geor. Bishop. Anno 1602.

² Stephen Hawes was highly esteemed by King Henry VII. for his prodigious Memory, which did evidently appear in this, that he could repeat by heart most of our English Poets, especially J. Lydgate, a Monk of Bury, whom he made equal in some respects with G. Chaucer.

Poems,

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Poems, 4°. This Book is without any Signatures, Date, or Name of Place or Printer. It contains the following Pieces.

1. *Stans puer ad mensam*: or Lessons of Behaviour to the Young.

2. An holy *Salve regina* in english. In the hours of the most blessed Virgin *Mary*, as the Book is termed, is what is there called, *A Prose concerning the blessed Virgin Mary* in Latin, which thus begins; *Salve regina misericordie, vita, dulcedo, et spes nostra, salve*.— Which blasphemous Address was in great Request with the Papists.

3. *Parvus Catho.*

4. *Magnus Catho.*

5. Fable of the Chorle and the Birde. — — — — — } By John

6. Fable of the Horse, the Ghoos, and the Sheep. — — — — — } Lydgate.

7. A list of proper terms or phrases in speaking of beasts, birds, &c.

8. The temple of glas. By John Lydgate.

9. *Scipio's dream called the Parliament of Birds, or Temple of brass.* By Chaucer.

10. A tretyse whiche John Skogan sente unto the lordes and gentilmen of the kyngē's hows, exortyng them to lose no tyme in theire yonghthe. By Chaucer.

11. The good coundeyl of Chaucer; or the book of curtesy.

12. *Annelida and Arcyte.* By Chaucer.

13. Chaucer's complainte to his Purse.

14. " Thenuoye of Chaucer to K. Henry the fourthe.

" *Envoye.* The Envoy, or conclusion of a Ballet or Sonnet, in a short stanzo by it self, and serving oftentimes as a dedication of the whole. *Congrave's Fr. Diction.*

The

The Writer of the Preface to the last Edition of *Chaucer's Works* 1721, gives the following Account of this Collection from *J. Bagford*; which shews, that neither he nor *Bagford* had ever seen it. ‘*Wylliam Caxton*, or rather *Wyn* Page 8.

‘*kyn de Worde*, printed in 4°, among other things, several small Pieces of *Chaucer's*, as
‘*the counsel to Chaucer*; *Chaucer's enoy to Scogan*; *Little John, called the book of courtesy*; *Annelyda and false Arcyte*; *the compleynt of Chaucer to his empty purse*, &c.’ However, in this Edition the following six Pieces of *Chaucer's*, in this Collection, are thus recited.

1. *The Assemble of foules* — — p. 413
2. *Scogan unto the Lordes and Gentilmen of the Kinge's House* — — — p. 546
3. *Goode counsaile of Chaucer* — — 548
4. *Of Queen Annelida and false Arcite* — 430
5. *Chaucer to his empty purse*, p. 549. In the Edition of *Chaucer's Works* 1602, this is said to be *Thomas Occleve's*, who calls *Chaucer* his dere maister and father.
6. *Chaucer unto the King* — — p. 549

III. * *The book of fame*. made by *G. Chaucer*. * *The House of Fame*,
fol. Emprynted by *Wylliam Caxton*. Ed. 1721.

IV. *Canterbury tales* by *Chaucer*. fol. explicit per *Caxton*. Of this there is an imperfect Copy in *Pepys's Library* in *St. Mary Magdalen College* in the University of *Cambridge*; the following Account of which, was kindly transmitted to me by my learned and worthy Friend *Dr. Dan. Waterland*, the present Master of it.

1. *Prologue*. The Running Title for sixteen Leaves; wherein are contained several little

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little Prologues relating to the ensuing Tales.

2. *The knyghtis Tale.* For thirty Leaves.
3. *The Myller's Prologue.* About two Pages.
4. *The Myller's Tale.* For nine Leaves.
5. *The Reve's Prologue.* Quantity of two Pages.
6. *The Reve's Tale.* Six Leaves, excepting a Page.
7. *The Cokis Prologue.* Somewhat more than a Page.
8. *The Cokis tale.* A Page and a half.
9. *The man of Lawys Prologue.* Three Pages.
10. *The man of Lawys tale.* Sixteen Leaves.
11. *The Marchante's Prologue.* One Page.
12. *The Marchante's tale.* Fifteen Leaves and a half.
13. *The Prologue of the Squyer.* One Page.
14. *The Squyer's Tale.* Nine Leaves.
- * Explicit pars secunda. Incipit pars tertia.

*Apollo whirleth up his chare so bigb
A till that god Mercurius hous the fligb.*

— there is no more of the Squyer's tale.

15. *The wordes of the Frankeleyns.* A Page.
16. *The Frankeleyns Prologue.* Half a Page.
17. *The Frankeleyns tale.* Twelve Leaves.
18. *The Wyf of Bath's Prologue.* Twelve Leaves.

* Explicit pars secunda.

*Apollo whirleth up his chair so bigb
Till that the god Mercurius houſe be flie.*

¶ There can be found no more of this foresaid Tale, which hath been sought in diuers places. *The Workes of —— Geoffrey Chaucer.* fol. 25. b. Edit. 1602.

19. *The*

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19. *The Wyf of Bathe's tale.* Five Leaves and a half.
20. *The Freris Prologue.*
21. *The Freris tale.* Five Leaves.
22. *The Sompnour's Prologue.* A little more than a Page.
23. *The Sompnour's tale.* Eight Leaves.
24. *The Prologue of the Clerke of Oxenford.* Two Pages.
25. *The Clerkis tale of Oxenford.* Eighteen Leaves.
26. *Wordes of the Hooft.* Seven Lines.
27. *Second Nonnys Prologue.* Two Leaves.
28. *The tale of the Nonne.* Seven Leaves.
29. *The prologue of the Chanon's yeman.* Two Leaves and half.
30. *The tale of the Chanon's yeman.* Ten Leaves.
31. *The tale of the doctour of Phisick.* Four Leaves.
32. *The wordes of the Hooft.* Somewhat more than a Page.
33. *The Pardoners Prologue.* Two Leaves and one Page.
34. *The Tale of the Pardoner.* Six Leaves and half.
35. *The Tale of the Shypman.* Six Leaves.
36. *Verba Hospitii.* Half a Page.
37. *The Pryoreffes Prologue.* One Page and half.
38. *The Tale of the Pryoreffe.* Three Leaves.
39. *The Prologue of Chaucer's tale.* One Page.
40. *The Ryme of —— Sir Thopas.* Two Leaves and half.
41. *The wordes of the Hooft.* A Page and a half; sequitur Chaucer's tale.
42. *The tale of Chaucer.* Twenty Leaves.
43. *The Monkes Prologue.* Three Pages.
44. *The tale of the Monke.* Twelve Leaves.

45. *The Prologue of the Nonnys Preest.* A Page and half.
 46. *The tale of the Nonnys Preest.* Nine Leaves.
 47. *The Mauncyplis Prologue.* Two Leaves.
 48. *The tale of the Mauncypyl.* Three Leaves and half.
 49. *The Parsonnys Prologue.* Three Pages.
 50. *The tale of the Parson.* Prose. Thirty two Leaves.

Explicit tractatus Galfridi Chaucer de penitencia, ut dicitur, pro Fabula Rectoris.

Now praye I to hem alle that herken thys
lityl tretise or reden it, &c. —

V. *Troilus and Cresseide.* *Explicit per Caxton.*

VI. *The lyf of the glorious Virgyn and Martyr Saynt Katheryn of Sene, with the revelations of Saynt Elysabeth the kynges daughter of Hungarie, sol. with Mr. Caxton's Cypher W. C.* The first of these, Mr. Caxton tells us, is a legend compyed by a worshipful clerke, Fryer Reynold of the ordre of St. Domynic doctor of devynyte, and confessor of this holy Virgyn. In the Preface to a little Book in 4°. printed at Antwerp, 1603, with the following Title, *D. Catharinae Senensis Virginis sanctissimae Ord. Praedicatorum Vita ac Miracula selectiona Formis æneis*

^y This is omitted in Spoghi's Edition of the Works of Chaucer, Londini impenſi Georg. Bishop. 1602. but is added in the new Edition 1721, as it is laid, from MS. Ch. with ſome amendments out of other MSS. where the ſense required it: as if the Editor had never ſeen this Edition of Caxton.

^x There are two and thirty of these Copper Cuts. In the laſt of them it is affirm'd, That the very Hour this Catherina died, Thomas Penna, the Apoſtolical Prothonotary ſaw the Heavens open, and

aneis expressa, this Frier Raymond is mentioned as one of the Evidences of the Facts here represented, and stiled, *B. Raymundus Capuanus Doctor Theologus, et Dominicanæ familiæ Magister Generatis.* The other of these Tracts seems to have been an English Translation of the *Legend in the Lombardic History, or Golden Legend.* In a Book entitled, *Liber trium virorum et trium Spiritualium Virginum. Emissæ. Parisis 1513,* are four Books of the Visions and Discourses of *Elisabeth,* a Nun of *Schonbaug* in *Germany,* one of her Letters, and a *Sixth* of her Translation.

VII. *Speculum vite Christi or the myrroure of the blessed lyf of Jhesu Criste compiled from the Latin book of D^r BONAVENTURE de meditacione vite Christi— together with a short treatyce of the byest and moſte worthy Sacramente of Christe's blessed body and the merveylles thereof.* Fol. This is expressly said to be printed by *William Caxton,* and has his Cypher at the End. *W. C.* Then follows a devoute * orayson to the Holy Sacramente, and after it * *prayer:* this Colophon;

Explicit Speculum vite Christi complete. In omni tribulacione, temptacione, necessitate et an-

and her ascending aloft among Qyens of Angels, and that a devout Widow, named *Semina,* saw her crowned with a triple Crown, and received by Christ her Spouse sitting on a Throne.

* The booke that is clepid, *The Mirrour of the blessed Lyf of our Lord Jesus Crist* written first in Latin by Bonaventure, as is said, and translated into English, tho with some variation. It contains devout meditations proper for every Day of the Week. At the end some Miracles of the body of Christ appearing in the Sacrament, and a Prayer to Christ and the Virgin Mary in English. *Catalogus MSS. in CCC Cantab. p. 53.*

gusta, succurre nobis pifima Virgo. Amen.

W. C.

Memorandum, quod circa annum domini 1410, originalis copia hujus libri in anglicis presentebatur Londoni per compilatorem ejusdem, reverendissimo in Christo Patri et domino Thome Arundell Cantuariensi Archiepiscopo, ad inspiciendum et debite examinandum antequam fuerat liberè communicata. Qui post inspeccionem ejusdem per dies aliquot retradens ipsum librum memorato ejusdem libri proprie vocis oraculo in singulis commendavit et approbavit, nec non et auctoritate sua metropolitico, ut pote catholicum, publice communicandum decrevit, et mandavit ad fidelium edificationem, et hereticorum sive Lollardorum confutacionem.

The reason given for the Title of this Book, or its being called *The myrroure of the beffyd lyf of Jhesu Criste* is, bycause the *lyf of Criste may not be fully descryued as the lyves of oþir sayntes, but in a manere of lykenesse as tbymage of mann's face is shewed in the myrrour or looking glasse.*

VIII. *Directorium Sacerdotum*: *five Ordinale secundum usum Sarum, una cum Defensorio ejusdem Directorij; item Tractatus qui dicitur Crede michi. Fol.* To this Book is prefixed a Callendar, at the End of which is Mr. Caxton's Cypher W. C. After this follows a Prologue, which ends thus: *Nunc igitur*

^b Another Edition of this Book was printed by R. Pynson, 1503, with this Title, *Directorium Sacerdotum* *five Ordinale Sarum.* In the *Breviary*, after the *Use of Sarum*, it is called, *Pica.* And in our *Englyß Liturgy*, the *Pye.*

^c In nomine sancte et individue trinitatis Incipit ordo Breviarij seu Portiforij secundum morem et consuetudinem ecclesie Sarumianae anglicane: una cum ordinali suo: quod usitato vocabulo dicitur *PICA* *five directorium sacerdotum.*

tur

tur obsecro vos O dñi sacerdotes, ut hoc directorium benigne a me suscipere dignemini, et secundum illud dirigite viam domini in divinis Officiis celebrandis et dicendis; et cum bene vobis fuerit, mementote mei peccatoris scriptoris tocius hujus Ordinalis Clementis Maydeston sacerdotis.

Next this Prologue follows the *Directorium* and the *Defensorium Directorij*, at the End of which is this Colophon:

Impressum est hoc Directorium cum Defensorio ejusdem per Willelmum Caxton apud Westmonasterium prope London.

Then follows the little Tract, called *Crede michi*; the Reason of which Name is given as follows: *Quia*— in hoc opere non scribitur aliqua regula nisi sit vera secundum *Ordinale Sarum* et bene ventilata, ac peritorum viorum testimonio ac sigillis confirmata: ideo presentis opusculum vocatur *Crede michi*, nam qui predictas regulas memoriter tenet vix poterit errare in servicio divino, *Deo gracias*.

Caxton me fieri fecit.

These three are the only Books that we have of Mr. Caxton's printing in *latin*, though there is a good deal of the *latin* Text intermixed with some of the Translations which he printed; as of *Boetius*, *Cato*, the *xii prouffits of tribulation*, *Speculum Cristi*; *tharte or craft of dying*. This, however, is a Proof, that he did not confine himself to the printing of *English Books* only.

^c *Sequentes Articuli ventilati sunt et approbati per canonicos ecclie Sarum.*

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IX. *The chastysing of Goddes chyldren*, a book prouffytable for manne's soule, and right comfortable to the body, and specially in aduersite. *Fol.* This Title is thus in a Copy of this Book in Secretary Pepys's Library; *The proffytable boke for mannes soule and right comfortable to the body, and spesyally in aduersite and trybulacyon, whiche boke is callid, The chastysing of Godde's children. At the End is this Colophon:*

This boke was lately translated oute of Frenshe into Englyshe by a right well disposed persone; for because the sayd persone thought it necessary to al devout peple to rede, or to here it rede, and also caused the sayd boke to be enprynted.

W. C.

Explicit hic liber castigacionis puerorum Dei.

X. *A booke composed of dyuerse godly matters*, *Fol.* of whiche the firſte treatyse is named *Orologium Sapiencie*, shewing ſeven pointes of true love of everlaſtyng wiſdom. At *Wellminſtre*. *Fol.* This name was gyven herio, as hyt is ſeyde in the proheme of the boke, bycause that the mater therof was shewn to him that wrote hit, as in a viſioun, under the figure and likeſnels of a wonder fayre *Orologe* ſeted and arrayed with paſſyng fayre Roſes, and with Symbales ſweet ſownyng, &c.

*Qui legit emendet, preſſorem non reprebandat
Wyllelmum Caxton, cui Deus alta tradet.*

The Colophon informs us, That this booke was lately translated out of Frenſhe by a right well disposed

posed person, but unperfyngh in such werke, who caused the sayd book to be enprynted, and humbly besoughte the readers of their charite to pray for the soule of the translator. It consists of two other little Tracts besides this.

In the Manuscript Collection of devout *Prayer* Tracts, in English, before-mentioned, is one with this Title; *Orilogium Sapientie in maner of a Dialog [betwixt Disciple and Wyfdom]* and tretith bowe we shall lerne to dye. In this little Tract are several Texts of Scripture quoted from the Vulgar Latin, and translated into English, particularly *Psalm cxvi. 3. Circumderunt me gemitus mortis, dolores inferni circumdederunt me;* thus translated; The weymyngtyngs of debt have umbelapped me, and the sorrowes of hell have envyrowned me. But I have not had it in my Power to compare Mr. Caxton's Print with my Manuscript.

The second Treatise in this booke sheweth XIII prouffytes of tribulacion. 'A lytill short treatise that tellyth how there were VIII maysters assembled togydre everyche one asked other what thyng he myght beste speke of that myght please GOD & were moost profitable to the peple. And all they were accorded to speke of trybulacyon.' This is likewise in the Manuscript Collection abovesaid, only with this Difference; That in the Manuscript the Title runs, bowe there were sixe masteres assembled togeder. — — —

The thyrde sheweth the holy rule of Saynt Benet. 'A compendious abstracte into English out of the holy rule of Saynte Benet, for men and women of thabyte therof the whiche understande lytill Laten or nane, to thentente,

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MS. in
Bennet's
Coll.

Oduuini
Com. de
Scripto.
Ecclesi.

that they maye often rede, execute the hole
rewll, and the better kepe it than it is, ac-
cording to thabyte, and theyre streyte profes-
syon, &c. Enprynted at Westminstre by desy-
ryng of certeyn worshipfull persones. 4°. So
Dr. John Wicliiff, for the same Reason, transla-
ted out of Latin into English, the Rule of St.
Francis.

XI. *The Curiale of Alan Charetier*, translated
out of the French into English, and printed by
Mr. Caxton. Churetier was a famous French
Poet and Historian, and Secretary to Charles
VI and VII. Kings of France. Among the
Books he wrote, this was one, which he enti-
tled *Curiale Gallicum*. He was a great Refiner
of the French Language and died A. D. 1458.

To these Books of Mr. Caxton's printing,
some have added the following ones, as I sup-
pose, without any Name or Date.

1. *The Life of our Lady* by John Lydgate a
Monk of Bury. This is mentioned in the Catalogue
of translations and poetical devises in Eng-
lish Metre done by John Lydgate, &c. at the
End of the Edition of Chaucer's Works, by
Tho. Speght, Anno 1602. Mr. Tho. Hearne tells
us it is a thin Folio; but not so correct as a
Manuscript of this Book, which he saw. Per-
haps Mr. Caxton altered the old Language.

2. *The life of St. Edward the Confessor.*

3. *The life of St. Winifrid.* 4°. In our English
Libraries are several Manuscript Lives of
this Saint in English; besides that in the Col-
lection of the Lives of the English Saints, by
John Capgrave. See the Life of St. Wenefrede,
by the late Bishop Fleetwood, A. D. 1713.

4. St. Austin the monk raising two dead Persons. 4°. In the Cottonian Library is a Manuscript with this Title: *Narratio mirabilis de sententia excommunicationis, B. Augustini Anglorum Apostoli, et qualiter resuscitavit duos mortuos.* This seems to have been the same Book which is said to have been printed in the Abby of St Austin's near Canterbury, about 1525. 4°. with the following Title: *A goodly Narration how S. Augustine the Apostle of England raysed two dead bodies at * Long Compton, collected Warwick-shire.* out of divers authors, translated by Jhon Lydgate Monk of Bury. Perhaps this was reprinted from Mr. Caxton's Copy, or printed from Lydgate's Manuscript. The Story is told at length by Sir William Dugdale * and Mr. Selden †, ^{His. of Warwickshire.} from John Tinemuth's or *Anglicus His. Aucta* MS. to this Purpose: That, about A. D. 504, ^{† His. of Tithes.} Austin came to Long-Compton, in his way to the Place where he went, to confer with the British Bishops, called from thence *Austin's-Ac, rch. Ant.* or Oak; that on his coming thither the Parish Priest met him, and complained to him of the Lord of the Mannor refusing to pay him his just Tithes. On which Austin convened the Knight, and finding him obstinate, threatened to excommunicate him, and accordingly went immediately to the Altar and said, *I command, that no excommunicate Person be present at Mass.* On this a former Patron of the Church, and like Offender, who lay buried at the Entrance into the Church, immediately arose out of his Grave, and went out of the

^a See Dean Prideaux Original, &c. of Tithes, p. 165.

^b Selden's His. of Tithes, Ch. ix, x. Ed. M. DC. xviii.

Church. *Austin* having Notice of it, as soon as he had done saying Mass, went out of the Church to him; and finding, on his Examination, that he had been excommunicated by the Parish Priest for not paying his Tithes, enquired where that Priest lay buried, and immediately went to his Grave, where he had lain ^{* 170 Sel-den.} above ^{150 Years,} and bid him *Arise, for that be bad need of him to confront him with his Patron.* Which accordingly he did.—But its very well observed, that if all the Circumstances of this Relation were true, it would prove Christianity and the ^f Discipline of the Church to have flourished here among the *Britains* very early, and to have continued in good Order till this Visit of *Austin*, and, in particular, that the Establishment of the Payment of Tithes was ancienter than King *Offo*, the first Author of it, by above 460 Years; or however 290.

5. *The spousage of a Virgin.* 4°.
6. *The siege of Rhodes.* Fol. By ^g *John Kay,* Poet Laureat to King *Edward IV.*

7. *The book of arts and sciences.* Fol.

8. *De fide et cantu famule sue.*

But now, as has been intimated before, Mr. Caxton seems to have been almost quite worn out, and his Labour spent. At this Time, A. D. 1491, he must have been of a considerable Age. Supposing him but fourteen Years old when he went Apprentice, its plain he serv'd out his Time, and was made free, both of

^f *Bishop Kennet's Paroch. Antiqu.*

^g Under *Edward IV.* one *John Kay,* by the Title of his bumble Poet Laureat, dedicates to him the *Siege of Rhodes,* in Prose.

the Company and the City. It is likewise very probable, that he lived with his Master some Years after ; so that we cannot well reckon him less than thirty Years old when he went abroad. There he lived thirty Years ; which advances his Age, in 1471, to sixty. Accordingly, as we have seen, he then complained of old Age creeping upon him, the Decay of his Sight, and his being much feebled. He must therefore be now about or above fourscore. However this be, we are informed by *de Worde*, that he still kept himself busy, though we do not find, that he printed any thing after the Year 1490. He *synysched* at the last Day of his lyff, a Book called ^h *Vite Patrum*, or the right devout and solitarye lyfe of the aunciente or olde holy faders heremites dwellying in the deserts ; which was first written in Latin by St. Hierome, Cardinal, and translated by Mr. Caxton out of French. But he did not live to print it ; *de Worde* printed it in his Master Caxton's ^{* in King's} House ^{street, Westmin-ster.} three Years after his Death, which happened some time before June 3, A. D. 1492. 'In th' accompte of the Wardens of the Parische Churche of Seynt Margarite Westminster in the shire of Middlesex' [where Mr. Caxton lived, and, as appears by this accompte, was at the passing it in the Years 1480, 82, 84.] 'from the 27th day of Maye 1490 the 5th of Hen. VII unto the 3d day of June 1492 the 7th Hen-ry VII,' are the following Articles, in the second Year of this *Accompte*, viz. 1492.

^h In a priced Catalogue of Mr. Richard Smith's Books, sold by Auction, 1682. *Vite Patrum per Beatis. Hieronymum Card. &c.* Lugduni 1502. 4^o. was sold for 4*l.*

' Item, atte bureyinge of William Caxton for
 ' iiiij Torches — vis. viii d.
 ' Item, For the Belle atte the same burey-
 ' inge — — — vi d.

By the same Book it appears, in the ¹ *acompte* of the Receipts of the Yeare 1497, that he lefte to the Parish of S. Margaret's thirteen of his printed *Golden Legends*, and by another ² Book, containing Things relating to the Abby, that his Executors gave to it, in 1504, two bokes of the lyfe of Seynt Katerine, two of the birth of our Lady. We find no mention of any Children of Mr. Caxton's; so that, very probably, he lived and died a single Man.

Mr. Caxton, in his printed Books, expressed a great Sense of Religion, and wrote like one who lived in the Fear of God, and was very desirous of promoting His Honour and Glory. Thus in the Book of *cbyvalrye or knyghtbode*;
 ' Unto the praysing and dyvyn glori of god,
 ' says he, whiche is lorde and souerayne kynge
 ' above and over all thynges celestyal and world-
 ' ly, we begin this booke.' But he was so far carried away by the established Errors and superstitions of his Time, as to be an Advocate for, and Encourager of some of the worst of them; as engaging in what they then called the *Holy War*, or marching armed Forces into the Land of *Judea*, to recover that and the City *Jerusalem*.

¹ Item, Received in Books called *Legends of the bequest of W³. Caxton* xiii.

² Item, iiiij prynct bokes, ij of them of the lyfe of seynt Katerine, and other ij of the birth of our Lady, of the gift of the executors of Caxton.

lem, out of the Hands of the *Turks*; and going in Pilgrimage, or Sainterring, to visit that Holy Place, &c. And yet, as has been observed, whosoever turns over his printed Works, must contract a Respect for him. He made Choice of such Books to print as had a Tendency to promote Religion and encourage Virtue and good Manners: To use his own Words; 'Books in which he found many good enseignementis and learnynges, and good ensamples for al maner of peple in generally: special books to know all vyces, and braunchis of them, and also al vertues.' How different is this from the Practice and Usage of more modern Times! when such Books are rather chosen to be printed, as serve to please Men of corrupt Minds, and vicious Inclinations, and have a Tendency to destroy all sound and vertuous Principles, and debauch Mens Morals. But one cannot well help observing, on considering what those Books were which Mr. *Caxton* printed, at how low an Ebb Knowledge or Learning was here in *England* in his Time, and how poor and insipid the general Taste. His Performances were, we have seen, very near all in *English*, and they, for the most Part, Translations from the *French*, and not original Compositions of any of our own Country-men. Though he practised the Art of Printing near twenty Years, we do not find he printed any one Classical Writer, or any Edition of any of the *Greek* or *Roman* Poets and Historians. No, not even in the famous University of *Oxford*, where the Press was wholly employ'd in printing *Latin* Books, do we yet find any one of these printed. As for his not printing any of the

the English Translations of the Old and New Testament, Sir Thomas More has accounted for Dyaloges, it in the following Manner. ' That on account
 Fol. 49. ' of the ¹ Penalties order'd by Archbishop Arun-
 Col. 1. ' del's Constitution, though the old translations
 Ed. 1529. ' that were before Wycliff's days remayned law-
 ful and were in some folkys handys had and
 red, yet he thought no Prynter would lyghtly
 be so hote to put any byble in prent at hys
 owne charge— and then hange upon a
 doutfull tryall whyther the fyrst copye of hys
 translacyon was made before Wycliff's dayes
 or synnys. For yff yt were made synnys, yt
 must be approued byfore the pryntyng.' But
 such an Approbation, Sir Thomas intimates,
 was not then to be had.

Mr. Caxton appears to have been a very humble, modest and virtuous Man. He often stiles himself *a rude and simple Person*, confesses his Ignorance, and *bumbly beseeches the pardon of his readers, and their pacience to correct his workes*, and expresses himself in other Terms so submissive and self-abasing as are very uncommon, and more easily admired than imitated. A Proof of his grateful Temper, is his owning the particular Encouragement and Benefactions he received, and especially his Obligations to

Dedication of Cato. the Cyty of London. ' I William Caxton Cytezeyn
 & Conjurye of the same, of the fraternyte and
 felawship of Mercery owe of ryght my servys
 and good wyll to it, and of very dute am
 bounden naturelly to assist and couisceille her

¹ These were the same with those of being the Fautors of Heresy, *wit.* The greater Excommunication and Death. See Lyndwood, *Provincials.*

'as fer forth as I can, as to my moder of whom
'I have receyued my nouetute and lyvynge,
'and shall praye for the good prosperite and po-
'lecy of the same duryng my lyf.'

He was a Man of no more Learning than, as he ingenuously confessed, he had by his Knowledge of the *English* and *French* Languages, in which, he modestly acknowledged, he remembred himself of his Rudenes and Unperfitnes. He likewise translated *Reynard the Fox* out of *Dutch*; which shews he likewise understood that Language. It is a Mistake to say, that he understood the *Latin* Tongue, and translated Books out of *that* into *English*. By the Account which has been given of his printed Books, it sufficiently appears in how great Favour and Request he was with the Princes and great Men of his own Time: Though, he owns, he was ^m unknown to some of them to whom he dedicated his Books. In his Book called *Eneidos*, he intimates in what Esteem he was had on Account of his knowing and understanding the ancient *English* Language; insomuch that he tells us, the Lord Abbat of *Westminster*, who, I suppose, was then *John Estney*, put into his Hands some of the ancient Deeds or Charters belonging to that Abby, written, perhaps, in the *Saxon* Character, for him to explain or copy in modern *English*, or that which was then in use: but he modestly

^m In his Dedication of the *Game of Chess* to the Duke of *Clarence*, he stiles himself his *bumble and unknown seruant*. This is not to be wonder'd at, confidering he was then but very lately return'd to *England*, where he was almost quite a stranger, and, that this was the first Book which he printed after he was settled at *Westminster* 1474.

owned his Insufficiency for such a Task: And no Wonder; since now the *English* Language was so much altered from what it was before the Conquest, as not only to be different in the Words and Manner of Spelling, but even in the very Letter or Character; so that the Writing used here before the coming of the *Normans*, was become illegible to the common People, and even to most of the Learned. This seems to confirm what has been already observed of his being the first Printer of *England*, or the first who introduced that noble Art into this Kingdom: since, had there been any one before him, however, so long as six Years, it's scarce credible that Mr. *Caxton* should have been so much caressed, and fully employ'd, and have flourished as he did, in the Sun-shine of the *English* Court and Nobility, and principal Gentry. Accordingly our very diligent and learned Antiquarian *John Leland*, who died at *London* 1552, but threescore Years after Mr. *Caxton*, and who, though he could not know him himself, was, very probably, acquainted with some who did, stiled Mr. *Caxton* *Anglie Prototypographus*, the first Printer of *England*. And he, one would think, should know, who, besides his living so near Mr. *Caxton*'s own Time, as to be almost his Cotemporary, made it his Business, with the utmost Industry and Application, to search for, and enquire after our *English* Writers.

Of all our *English* Writers, Mr. *Caxton* most admired our Poet " *Geoffery Chaucer*. " In all his

ⁿ *Geoffery Chaucer* the most excellent Poet of *Englands* deceased the 25 day of October, 1400, who was buried at *Westminster* where of

his works, he said, he excelled; in his opinion, all other writers in our *Englisb*. For he writeth no voide wordes, but all his matter is full of high and quicke sense: to whom ought to be given laude and praysyng for his noble making and writing, for of him all other have borrowed since and taken.' Elsewhere he stiles him, 'the worshipful father and first founder and embellisher of ornate eloquence in our *Englisb*; the firste embellisher in making the sayd language ornate and fayre, and deserving perpetual lawde and thanke of all this noble realme of *Englonde*.'

Accordingly, as a Proof of the Respect which Mr. Caxton had for this great and worthy Man's Memory and Writings, and his Desire to preserve and perpetuate them, one of his most early Performances was his collecting and printing as many of his Works as he could get. He likewise procured, as has been hinted before, an Elegy to be made for him in *Latin Verse*, and caused two of the Verses, there being in all thirty four, to be inscribed on Chaucer's Monument in *Westminster Abby*, *viz.*

*Galfridus Chaucer vates et fama Poefis
Materne, bac sacra sum tumulatus humo.*

Lastly, Mr. Caxton desired his Readers, according to the Superstition of his Time, that

of late is made over him a faire monument on the South side of the Quire. His Workes are for the most part published in printe by Sir John *Thin* knight, somewhat increased by my travaile in the lafte impression, 1532. *Summary of English Chronicles*, p. 230.

^a See the Book on the Praife of the Virgin Mary, by *John Lydgate*. Printed by Mr. Caxton.

The LIFE of William Caxton.

of their charite they would pray for the said worshipful Geffery Chaucer.

As to Mr. Caxton's printing, it has been observed, that his first Performances are very rude and barbarous. He used a Letter resembling the Hand-writing then in Use. His d, at the End of a Word, is very singular, thus, *D*. He used the Characteristics which we find in the English MSS. before the Conquest, such as *Z*, for gh, *ȝȝ*, for and. Instead of Commas and Periods, he used a transverse or oblique Stroke, thus, / as the *Dutch* Printers do to this Day, in their *Gothic* Impressions. Mr. Palmer observed, That he used a Letter peculiar to himself, and which is easily known from any other, being a Mixture of *Secretary* and *Gothic* as to Shape; and sometimes of *Great Primer* as to Size; especially in printing proper Names. He had a way of joining almost any two Characters together; which, perhaps, might induce Mr. Bagford to suppose, that the Types which he used were not distinct, or fusile Types, made of Metal, and cast in Molds, as they are now. In his Titles he used the *German Text*, or what our Printers call the *Gothic*, of the Size of *Great Primer*, and sometimes he mix'd it with his *Secretary*, or common Print, as our Printers now do the *Italic*. Like the other Printers of his Time, he never used any Direction or Catch-word, but placed the Signatures where that now stands; and rarely number'd his Leaves, but never his Pages, as has been already intimated. Mr. Palmer has observed, That the *Liber Festialis*, or *Festivalis*, is the only one of his Books whose Lines are not spaced out to the End, which, he says, is an after Improvement

ment and Elegancy introduced by Mr. *Caxton*, in Imitation of foreign Printers. In most of his Books which I have seen, he only printed, as the Custom then was, a small Letter at the Beginning of his Chapters, to intimate what the Initial or Capital Letter should be, and left that to be made by the Illuminator, who wrote it with a Pen, with red, blue, or green Ink. Thus are the Initial Letters, in his Edition of the *Polycronicon*, made with red Ink: But in some of his Books he used flourished Initials, or what the Printers call blooming Capitals. As he printed long before the present Method of adding the *Errata* at the End of Books was in Use and Practice, so his extraordinary Exactness obliged him to take a great deal more Pains than can easily be imagined; for, after a Book was printed off, his way was to revise it, and correct the Faults in it with red Ink, as they then used to correct their written Books. This being done to one Copy, he caused one of his Servants to run through the whole Impression, and correct the Faults he had noted with a Stanesfil, or Red-lead Pencil, which he himself afterwards compared with his own corrected Copy, to see that none of the Corrections he had made were omitted. Mr. *Bagford*, from whom I take this Account, adds, That Mr. *Caxton* translated his Books, printed, corrected, illuminated, and bound them in his Office or Printing-house: Though Mr. *Caxton* himself seems to intimate, that the first of these he did sometimes in his Study.

His Books are printed on Paper made of the See the P. a.
Paste of Linen Rags, very fine and good, almost per Markt. like the thin Vellom on which they used to

write their Books at that Time. When this was first invented I have not been able to find; but our learned Dean *Prideaux* informs us, That he had seen a Registration of some Acts of *John* *Connecti- on, &c.* *Part I.* *Book VII.* *Cranden*, Prior of *Ely*, made upon Paper which bears Date in the fourteenth Year of King *Edward II*, that is, *Anno Domini 1320*; and, that in the Bishop's Registry at *Norwich*, there is a Register Book of Wills, all made of Paper, wherein Registrations are made; which bear Date so high up as the Year of our Lord 1370, just an hundred Years before the Time that Mr. *Ray* said the Use of it begun in *Germany*. Whether this Paper which *Caxton* used was made in *England*, I am not capable of informing my self; but *Wynken de Worde*, in his Edition of *Bartholomei opus de rerum proprietatis*, in *English* Folio, without Date, mentions one *John Tate*, as a Maker of it, in *England*, at that Time:

*And to John Tate the younger joi mote be broke
Whicb since bath in England doo make this Paper
thinne,
That now in our English tongue this boke is printed
inne.*

The Ink which Mr. *Caxton* used is thorough black and lasting.

When the Printers generally used the Direction Word, and numbring the Leaves of their Books, is not, perhaps, easy to know. At *Venice* the Direction Word was not used by the Heirs of *Luke Anthony*, so long after the first Introduction of Printing there as 1560. *Henry Stevens*, who printed at *Paris* 1513, numbred his Leaves; as did other Printers of that Place,

so early as 1508, 10. *John Brielinger* of *Strasburg*, numbered his with *Roman Capitals*, as we have seen *Mr. Caxton* did the *Æsop's Fables* which he printed. *Jacob Aurick*, at *Embden*, 1534, numbered every other Leaf; and *John Lufft*, at *Witteberg*, the same Year, though he used the Signatures and Direction Word, did not number any of his Leaves. *Andrew Cratandre* and *John Frobenius*, at *Basil*, 1521, numbered the Pages of their Books; and yet *Adam Peters*, who printed at the same Place, 1522, only numbered the Leaves of his: But neither he nor *Cratandre*, used the Direction Word. *Martin Morin*, at *Roane in Normandy*, 1499, used no Direction Word, and did not number either the Leaves or Pages of his Books, and put the Signatures only on every other Leaf of the first half Sheet in 4°. thus, ai, aii.

Mr. Caxton had a Foreman, or Journey-man, one *Wynkyn de Worde*, a German, who seems to have come into *England* with him from *Cologn*. However, he lived with *Mr. Caxton*, in his House at *Westminster*, and after his Death, succeeded him there, for some Time, in his printing Business and Employment: Since, by some Rhymes printed by him at the End of *Walter Hilton's Scale or Ladder of Perfection*, 1494, two Years after *Mr. Caxton's* Death, it appears, that he printed that Book in *Mr. Caxton's* House.

*And Wynkyn de Worde this batb set in prynt
In Wyllyam Caxton's bows.* — — —

He likewise used his Master's Cypher, which he thus varied, *W. X. C.* This was a Part

of his Sign, *The Sun and Stars*; under which he placed his own Name, *WYNKYN DE WORDE*. He was Printer to the Lady Margaret, Countess of *Richmond*, &c. Mother to King *Henry VII*. He seems to have died *A. D. 1534*; since, in a Survey on the Statute for dissolving Chanteries, *1 Edward VI*, is this Certificate: ‘Under the Paroche of *St. Brid's* in *Fleetstreet* *Wynkyn de Worde*, deceased *xii* Yeres past, willed and gave to the sayde Churche in money to buy lands with the same, and with the Proffittes thereof to kepe an Obite for his soul for ever *xxxvi^{11b}*’.

Mr. Caxton had likewise an Apprentice or Servant, one *Richard Pynson*, an *Englishman*, I suppose, who, in the Year *1493*, the Year after his Master *Caxton* died, set up for himself at the *Temple-bar*, at the Sign of the *George, London*; and afterwards was Printer to King *Henry VII*. being the second of our *English* Printers who bore that Title: One *William Fanque*, who, by the Command of K. *Henry VII*, printed the *Psalter*, in *Latin*, *Anno 1504*, then stiling himself *Impressor Regius*. However this be, *Pynson*, in his Proheme to his Edition of *Chaucer's Canterbury Tales*, itiles Mr. *Caxton* his worshipful Master, and tells his Readers, That ‘this boke had bin diligently ovirsene and duely examined by his Politike reason and oversight.’ Both these Printers used their Master *Caxton's* Cypher, with some Variation; and lived toge-

• Here endith a compendiouse treatise dialogue of *Dives & Pauper*, that is to say the riche and the pore fructuously tretyng upon the X commaundementes fynysched the V day of *July* the yere of oure lord god, *Mcccclxxxviii*. Emprented by me *Richard Pynson* at the temple barre of *london*. *D^o gracias.*

ther

ther in very great Friendship. Mr. Palmer observed of the first of these, *de Worde*, that his excellent Method of Disposition, Composition, and Press-work, shews him to have far excelled his Master Caxton, and even to have rivalled any of his Contemporaries abroad: That he is the first English Printer who introduced the *Roman* Letter into *England*, which he used with his *Gotbic* or black Letter, to distinguish any Thing remarkable, as we do the *Italic* with the *Roman* at this Time: That his Letter is different from most other Printers, and is cast so true, and stands so well in Line, as not to be excelled by any ever since: That the very Letter he made Use of, is the same that is used by all the Printers in *London* to this Day, and, he believed was struck from his Puncheons: That he is the only Printer, he could find in *England*, that used the small bodied Letters in the Infancy of the Art: And, that upon the Whole, he was a very curious, laborious and indefatigable Printer. The same knowing and ingenious Artist tells us of *Pynson*, that he was an excellent Printer, and a thorough Master of the Art of Printing. So much was this noble Art, or Mystery of Printing improved and perfected here in *England*, in little more than twenty Years Time.





APPENDIX.

NUMBER I.

Super Treugis Burgundiæ.

Rymer's A. D. 1464. *Fædera,* An. 4. E. 4. *Tom. XI.* p. 536. **R**EX omnibus, ad quos, &c. Salutem. Sciatis, quod cum certa Appunctuamenta, Intercursum Marchandisarum inter Subditos nostros ac Subditos carissimi consanguinei nostri Ducis Burgundiæ concernentia, sub certis modo et forma ante hæc tempora concordata fuerant et conclusa, sæpiusque interim prorogata, Nos, Appunctuamenta illa pro Parte Nostra teneri et observari volentes, ac de fidelitatibus et providis circumspecctionibus dilectorum et fidelium nostrorum *Richardi Whitehill* armigeri et *Willielmi Caxton* plenius confidentes, ipsos *Richardum* et *Willielmum* nostros veros et indubitatos Ambassiatores, Procuratores, Nuncios et Deputatos speciales facimus, ordinamus et constituiimus per præsentes: dantes et concedentes eisdem Ambassiatoribus, Procuratoribus, Nunciis et Deputatis Nostris, et eorum utrique, plenam potestatem et auctoritatem ac mandatum generale et speciale ad convenientum, tractandum, et communicandum cum præfato Consanguineo Nostro, seu ejus Ambassiatoribus,

Pro-

Procuratoribus, Nunciis, et Deputatis, suffici-
entem potestatem ab eodem Consanguineo No-
stro ad hoc habentibus, de et super continua-
tione Intercursus prædicti, et prorogatione ejus-
dem, et, si necesse fuerit, de novo capienda, ap-
punctuanda et concludenda, cæteraque omnia et
singula quæ in præmissis necessaria fuerint et
opportuna, faciendum et exercendum; promit-
tentes, bona fide et in verbo Regio, Nos ra-
tum, gratum et firmum pro perpetuo habituros
totum et quicquid per dictos Ambasiatores,
Procuratores, Nuncios et Deputatos Nostros,
seu eorum alterum, in forma prædicta, actum,
gestum, seu procuratum fuerit in præmissis
seu aliquo præmissorum. In cuius testimo-
nium, &c.

*Teste Rege apud Wycomb viceffimo die
Octobris. Per ipsum Regem, et de data
prædicta.*

NUMBER II.

*An Account of the first Invention of
Printing, from John Fox's Acts and
Monuments, &c.:*

IN following the course and order of Yeares
we find this Year 1450 to be famous and
memorable for the divine and miraculous in-
vention of PRINTING. ^a *Nauclerus*, and
^b *Wymselfingus* following him, referre the inven-
tion thereof to the Yeere 1440. *In Paralipo.*

^a *Chronicon Universale* 1579.

^b *Epitome rerum Germanicarum* 1575.

APPENDIX.

* Stras-
burgh.

A. D.
1460.

Abbatis Ursip. it is recorded, this faculty to be found anno 1446. Aventinus and Zieglerus do say anno 1550. The first inventor thereof, as most agree, is thought to be a German, dwelling first in * Argentine, afterwards a Citizen in Mentz, named *John Faustus*, a Goldsmith. The occasion of this invention first was by engraving the letters of the Alphabet in metall: who then laying black inke upon the metall gave the form of letters in paper. The man being industrious and active, perceiving that, thought to proceed further, and to prove whether it would frame as well in words and whole sentences, as it did in letters. Which when he perceived to come well to pass, he made certain other of his counsell, one *John Guttemberge* & *Peter Schafferd*, binding them by their oath to keepe silence for a season. After ten Years *John Guttemberge*, compartner with *Faustus*, began then to broach the matter at *Strausboroug*. The Art being yet but rude, in process of time was set forward by inventive wits adding more and more to the perfection thereof: In the number of whom *John Mentell*, and *John Prus* at *Strausborough* and *Adolphus Ruscus* were great helpers. *Ulricus Han*, in Latin called *Gallus*, first brought it to *Rome* 14. whereof this Epigram was made:

Anser, Tarpeij custos, vigilando quod alis
Constreperes, Gallus decidit, ultior adeat.
Ulricus Gallus, ne quem poscantur in usum,
Edocuit pennis nil opus esse tuis.
Imprimis ille die quantum non scribitur Anno.
Ingenio, haud noceas, omnia vincit homo.

NUMBER

NUMBER III.

English Chronicle, MS.

Caxton's Print.

THE lordes of Enge-
londe had so miche
helpe and strengeth of
Lowys the kinge's sone of
Fraunce, so that be [K.
John] * nyse whider to
turne. And so hit came
in his thought for to
have gon to Nicbole, and
so he come by the Abbay
of Swyneshede, and there
be duelled too dayes
¶ And as he sate at his
mete bred was set bifor
him upon the table. the
king toke a lof in his
bande & axede what
sucb a lof were worth?
Sire, quoth the monk, an
halpenye. O god, quoth
the king, bere ys grete
chepe of brede, but yf
that I may leue and baue
myn bele or this half yere
sucbe a loof sal ben worth
xx². And whanne the
king had so sayde he sate
stille and ofte sichebede and
toke and ete of the brede.

* wif not.

Now,

THE barons had so
huge parte & helpe
thorough lowys the
Kynge's sone of Fraunce
that kyng John wist
not to torne nego. And
so it befell that he
wolde have gone to
Nycholl. And as he
went thyderwarde he
came by the abbaye of
Swyneshede and there
he abode two dayes.
And as he sate at mete
he axed a monke of the
hous how moche that
a loofe was worth that
was sette before hym
upon the table. And
the monke sayd that
the loof was worth but
an half penny. O², sayd
the kynge, tho, here is
greate ^bchepe of brede.
Now, sayde he tho, and
I may leue ony whyle
sucbe a loofe shal be
worth xx shelynges or
halfe a yere be gone.

* quoth Bodlei.

^b chear.

And

APPENDIX.

English Chronicle, MS.

Caxton's Print.

Now, by god, quoth he,
 the worde that I haue
 sayde sal be balde. ¶ the
 monke that stode before
 him was sory in hert
 and thoughte ordeyne
 therfore sum remedye
 though be fulde suffre
 deth therfore. ¶ the
 monke anon wente to bis
 Abbot and tolde al that
 the king hadde seyde and
 confessede him to bis Ab-
 bot, and ^b bade him for
 to assaille him for he
 wolde geve the kinge
 suche a drynke that al
 Englonde fulde be glad
 therof & merye. ¶ the
 monke anon wente into a
 gardyn and fonde a grete
 tode & toke her up and
 putte bir in a cup, and
^c nome a prik and smote
 bir thorugh in menye
^a stedes so that the. ve-
 nyme com out in meny
 places. the monke toke a
 cup and fillede hit with
 gode ale and broughte
 before the king and sette
 him on bis knees, &

And so when he sayd
 this worde, moche he
 thought, and often he
 syghed, and toke & etc
 of the brede, and sayd,
 by god the worde that
 I have spoken it shall
 be sothe.

¶ The monke that
 stode before the kyng
 was for this worde full
 sory in hys herte, and
 thought rather he wolde
 hymself suffre ^c deth,
 and thought yf he
 myght ordeyne ther-
 fore some maner reme-
 dye. And anone the
 monke wente unto hys
 abbot and was shryuen
 of him, and tolde the
 abbot all that the kynge
 had sayd, and prayed
 hys abbot for to assaile
 hym, for he wolde yeue
 the kynge suche a
^d drynke that all Eng-
 land shold be glad ther-
 of and joyfull. ¶ Tho
 yede the monke into a
 gardeine, and fonde a
 grete tode therin, and

^b prayed. ^c toke. ^d places.

saide

^c piteous deth.
^e tho' went.

^d Wassaile.

toke

APPENDIX.

135

English Chronicle, MS.

Caxton's Print.

saide Sir ^c, Watsaille: for neuere dayes of gbourne
lyf ne dronke gbe suche
ale. zbegyn, quoth the
king, the monke toke the
cuppe & dranke a grete
draught, and toke the
cuppe tho to the king
[wbo] dranke a grete
draughte and set adoun
the cuppe. ¶ And anon
the monke wente into
fermerye and anon deide
of whas soule god haue
mercy. And fyf monkes
sullet syng for him spe-
cally whiles that the
Abbey stant. ¶ the king
anon aros him op al euel
at ese and commaunded
to remeue the table, and
anon be axed aftir the
monke, and men tolde the
king that he was ded &
hys bely also brosten and
hys bowelles fallen out.
¶ And whben the kyng
herde this he commaund-
ed anon trusse and al bit
was for nought, for be

toke her up and put
her in a cuppe and
prycked the tote tho-
rough with a broche
many tymes tyll that
the venym came out
of euery syde in the
cuppe. And tho tooke
the cuppe & fyllyed
it with good ale, and
brought it before the
kynge knelynge ^f say-
enge, Syr ^h, sayd he wass-
ayll for ⁱ euer the dayes
so all lyf dronke ye of ^k
so good a cuppe. ¶ Be-
gyne monke, ^l sayd the
kynge. ¶ And the
monke dranke a greate
draught, and toke the
kynge the cuppe, and
the kynge dranke also a
grete draught, and sette
downe the cuppe. The
monke anon ryght
wente into ^m farmere
and there deyed anone,
on whoos soule god
have mercy. Amen.
And fyve monkes syng
for his soule specialty,

^c your health, q. wif-bele.
^f the the. ^g sayd. ^h quoth.
ⁱ never. ^k such. ^l quoth.
^m the fermorie.

began

and

APPENDIX.

English Chronicle, MS.

Caxton's Print.

began to ⁴ balne that
mighthe not helpe be so
that witbinne too dayes
he deide, and was on the
morowe appon sent lucas
daye. ————— be died in
the castel of Newewerke
and his body was ente-
rede at ⁵ Wynchestr.

⁴ blow, swell.⁵ October 19, 1216.⁶ Wyrcestre.

and shall ⁷ whyle that
the abbaye standeth.
The Kynge ⁸ rose up
anono full euyll at eale
and commaunded to re-
meue the table and ax-
ed after the monke,
And men tolde hym
that he was deed for his
wombe was broken in
sondre. Whan the kyng
horde this he commaund-
ed ⁹ for to trusse ¹⁰, but it
was for nought for is
belly began ¹¹ to swelle
for the drynke that ¹² he
had dronke, ¹³ and with-
in two dayes he deyed
on the morrowe after
Saynt Lukys daye —————
he deyed in the castell
of newerke, and his
body was buryed at
wynchestr.

⁷ while the Abbey stand.⁸ arose anone. ¹⁰ to trus.⁹ but all it. ¹¹ so to. ¹² hedrank. ¹³ that he died with-
in two daies the —————

En l'abbaye de Swynheued home l'enpuso-
nayt. Il gift a Wyrcestre, il memes le volait
Anno Domini 1216. Peter de Langtoft, in
French.

Ex

*Ex Historia Anglicana, a Bartholomao de Cotton
Monaco Norwicensi anno gratiae 1292 conscripta. MS. in Bibliotheca Cottoniana.*

*Anno 1216. Die S. Lucæ Evangelistæ Jo-
hannes Rex obiit, veneno extinctus apud Swine-
sheived a quodam hospitali dictæ domus, et se-
pultus est apud Wigorniam.*

*E. Chronicō Iohannis Abbatis S. Petri de
Burgo.*

Rex [Joannes] vero cædibus et incendiis va- *This Cbro-*
cans, de Northfolk versus Lyndsey per abbathiam ^{nicle ends} *1259.*
Swyneſhevede venit; ubi, secundum quosdam,
portionatus transiit Stafford, ubi supra modum
dissenteria vexatus, in lectica ad castellum de
Newerk portatus obiit; cuius viscera apud Cro-
keſton condita sunt, corpus vero Wygornie dela-
tum, ac in ecclesia cathedrali sepultum est.

*A Petigree fro William Conqueror of the
Crown of Engelonde, &c. MS. in the He-
ralds Office. Printed 1724.*

In * his tyme was gret deorthe :
xii^d an half peny loof was worthe.
Then he made a Parlement
And swore in angre verament,
That he wold make such a " scante,
To fede alle Englonde with a * spande

*K. John's

^u *scant, scarcity.*

^x *A Spon. a chip.*

And

APPENDIX.

And eke with a whitè looff,
 Therfore he was to God' ylothe.
 A monke * anone therof herde,
 And for Engelond was sore aferde.
 A poyson then he ordenyd anone,
 So was he poysoned and deied ryght sone.

Peter Langtoft's Chronicle.

& *Yor* regned in this estre kyng auhten ghere,
 At the abbay of *Suynesheued* ther he drank poyson,
 At *Hauche* his lif he leued, so say men of that toun.

*In librorum imprimendorum rationis laudem
 quidam hos cecinit versus.*

O felix nostris memoranda impressio seclis
 * nitent. Inventore * nitet utraque lingua tuo
 Anti. Brit. Desierat quasi totum quod fundis in Orbem
 Nunc parvo doctus quilibet esse potest.
 Omnes te summis igitur nunc laudibus ornent,
 Te duce quando ars hec mira reperta fuit.

*D. Hartmanni Schedel Chronicon Nurem-
 bergii consummat. 12° mensis Julij anno*

Salutis nostre 1493. fol. CCLN.

* hateful, loathsome.

* presently.

NUMBER IV.

The Lord's Prayer, Creed, and Ten Commandments, according to the Festival.

The Lord's Prayer.

Fader our that art in hevenys, halowed be thi
name: thy kingdom come to us; thy wyll
be done in erthe as is in heven; Our euery dayes
brede gyve us to day; and forgyve us our tres-
passis, as we forgyve them that trespassie agenste
us; and lede us not into temptatyon, but de-
lyuer us fro all evyll synne, amen.

The XII artycles of the fayth.

I Byleue in god fader almyghti maker of heuen 1.
and of erth; I byleue in Ihesu Christe his 2.
only sone our lorde; I beleue, that he was con- 3.
cieued of the holy ghost and borne of the vir-
gine *Mary*. I byleue, that he suffered Payne 4.
under Ponce Pilate doon on the crosse, dede and
beryed: I byleue, that he went downe to helle: 5.
the thirde day arose from deth to lyfe: I by- 6.
leue, that he stied up into heuen and set him
ther on his fathers right honde: I byleue, that 7.
he is to come to deine the quicke and the dede:
I byleue in the holy ghoost: the thyrde person 8.
of the trintye. I byleue in holy chirche and 9.
comeninge of sayntes. I byleue remission of 10.
synnes. I byleue rysing of body. I byleue in 11, 12.
everlasting lyfe.

L

The

The X commaundementis of god.

1. **T**HE *first* he commaundeth, that thou have
2. no god but him. The *seconde* is, that thou take not in vayne the holy name of god. The
3. *thirde* is, have in mynde to halowe thy holy dayes: that is to saye sondayes and other that
4. be boden. The *1111* is worshyp thy fader and
5. moder. The *fysfthe* is, thou shalt not flee.
- 6, 7. The *vij* is thou shalt do no lechery. The *vij* commaundement is, thou shall not stelen. The
8. *vijij* is, thou shalt bere no fals wytnesse. The
9. *ix* is, thou shalt not desyre thy neyghbours
10. wif. The *x* commaundement and the last is, thou shalte not desire thy neyghboure's thing, house, londe, oxe, asse, nother nothing that is his.





Corrections and Additions.

P R E F A C E.

AGE ix. Line 17. read, *seven Years before it*
 P. was practised, or, however, but *three* after it
was first thought of.

P. xi. L. 14. r. only the Manuscript is,
 in some Places, corrected, and the old and obsolete
 Language sometimes.

P. xii. Col. 2. L. 3. from bottom. In *Caxton's*
 own Edition of this Chronicle it is, *the whiche be leete*
make in the syxth yere of bis regne.

Ib. L. 3. Note. *Matithew xviii. 32.* which, in our
 present *Englyssh* Translation is render'd, *O thou wicked*
*Servant, is, in our Saxon or old *Englyssh*, Eala thu ly-*
thra theowa.

P. xiii. L. 5. The Time of this memorable Fact
 is differently reported by our ancient Historians. *Ro-*
ger de Hoveden, tells us, That *Anno gratiae 1156, qui*
erat annus tertius regni regis Henrici — *idem Hen-*
ricus — *novam fecit monetam, quæ sola recepta erat*
et accepta in regno. Radulphus de Diceto and Mattb.
Westmon. mention this as done 1158, or the *fifth* of
 his Reign. *Matt. Paris*, and *William of Newberry*,
 place it to the Year 1180, or the 27th Year of this
 Prince's Reign. *Nova moneta in Anglia facta est* —
Forma moneta publicæ, a falsariis corruptæ, mutata est
in Anglia.

B O O K.

Page 16. Line 9. In the Preface to his *second*
 Edition of this Book, without any Date or Name of

L 2 Place

Corrections and Additions.

Place where printed, Mr. Caxton thus addressed his Readers: — emonge alle other good werkys, It is
 a werke of ryght special recomendation to enforme
 and to late understande wisedome and vertue unto
 them that be not lernyd, ne cannot dyscerne wys-
 dome fro folye. The ne emonge whom there was
 an excellent doctour of dyvynyte in the royme of
 Fraunce of the ordre of thosipital of Saynt Johns of
 Iherusalem whiche entended the same, and hath made
 a booke of the chesse morayfed, whiche at suche
 tyme as I was resident in brudgys in the counte of
 Flauunders cam into my handes; whiche whan I had
 redde and ouerseen me semed ful necessarye for to be
 had in englishe; and in eschewyng of ydlienes, and
 to thende, that somme which have not sene it ne un-
 derstonde Frenysb ne latyn, I delybered in my self to
 translate it into our maternal tonge. And whan I so
 had achyeued the sayd translacion I dyde doo fette in
 *enprynte a certeyn nombre of theym which anone
 were *depeshed and sole. Wherfore bycause thys
 sayd book is ful of holsom wysdom, and requysyte
 unto every affate and degree, I have purposed to en-
 prynte it; shewyn therin the figures of such persones
 as longen to the Playe. The Book is deuyded and
 dispersed.

De script. departed into four traytes and Partyes. *Oudin* informs
 us, from the learned *Lambecius*'s Catalogue of the
 Vol. III. Imperial Library, That this Book was written originally
 in *Latin*, and is sometimes entitled, *Super Iudo Schac-
 corum*; sometimes, *De moribus dominum, et officio no-
 bilitum et popularium super Iudo Schacchorum*; and
Tractatus de causa inventionis Iudi Schacchorum; that
 the Author of it was *Jacobus de Thessalonica*, of the
 Order of Preaching Friars. In *Anthony Sterck's* Chro-
 nicle of this to 1510. *John* *Swyn* *new* *1510* *1511* *1512* *1513* *1514* *1515* *1516* *1517* *1518* *1519* *1520* *1521* *1522* *1523* *1524* *1525* *1526* *1527* *1528* *1529* *1530* *1531* *1532* *1533* *1534* *1535* *1536* *1537* *1538* *1539* *1540* *1541* *1542* *1543* *1544* *1545* *1546* *1547* *1548* *1549* *1550* *1551* *1552* *1553* *1554* *1555* *1556* *1557* *1558* *1559* *1560* *1561* *1562* *1563* *1564* *1565* *1566* *1567* *1568* *1569* *1570* *1571* *1572* *1573* *1574* *1575* *1576* *1577* *1578* *1579* *1580* *1581* *1582* *1583* *1584* *1585* *1586* *1587* *1588* *1589* *1590* *1591* *1592* *1593* *1594* *1595* *1596* *1597* *1598* *1599* *1600* *1601* *1602* *1603* *1604* *1605* *1606* *1607* *1608* *1609* *1610* *1611* *1612* *1613* *1614* *1615* *1616* *1617* *1618* *1619* *1620* *1621* *1622* *1623* *1624* *1625* *1626* *1627* *1628* *1629* *1630* *1631* *1632* *1633* *1634* *1635* *1636* *1637* *1638* *1639* *1640* *1641* *1642* *1643* *1644* *1645* 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*1932* *1933* *1934* *1935* *1936* *1937* *1938* *1939* *1940* *1941* *1942* *1943* *1944* *1945* *1946* *1947* *1948* *1949* *1950* *1951* *1952* *1953* *1954* *1955* *1956* *1957* *1958* *1959* *1960* *1961* *1962* *1963* *1964* *1965* *1966* *1967* *1968* *1969* *1970* *1971* *1972* *1973* *1974* *1975* *1976* *1977* *1978* *1979* *1980* *1981* *1982* *1983* *1984* *1985* *1986* *1987* *1988* *1989* *1990* *1991* *1992* *1993* *1994* *1995* *1996* *1997* *1998* *1999* *2000* *2001* *2002* *2003* *2004* *2005* *2006* *2007* *2008* *2009* *2010* *2011* *2012* *2013* *2014* *2015* *2016* *2017* *2018* *2019* *2020* *2021* *2022* *2023* *2024* *2025* *2026* *2027* *2028* *2029* *2030* *2031* *2032* *2033* *2034* *2035* *2036* *2037* *2038* *2039* *2040* *2041* *2042* *2043* *2044* *2045* *2046* *2047* *2048* *2049* *2050* *2051* *2052* *2053* *2054* *2055* *2056* *2057* *2058* *2059* *2060* *2061* *2062* *2063* *2064* *2065* *2066* *2067* *2068* *2069* *2070* *2071* *2072* *2073* *2074* 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*2218* *2219* *2220* *2221* *2222* *2223* *2224* *2225* *2226* *2227* *2228* *2229* *2230* *2231* *2232* *2233* *2234* *2235* *2236* *2237* *2238* *2239* *2240* *2241* *2242* *2243* *2244* *2245* *2246* *2247* *2248* *2249* *2250* *2251* *2252* *2253* *2254* *2255* *2256* *2257* *2258* *2259* *2260* *2261* *2262* *2263* *2264* *2265* *2266* *2267* *2268* *2269* *2270* *2271* *2272* *2273* *2274* *2275* *2276* *2277* *2278* *2279* *2280* *2281* *2282* *2283* *2284* *2285* *2286* *2287* *2288* *2289* *2290* *2291* *2292* *2293* *2294* *2295* *2296* *2297* *2298* *2299* *2300* *2301* *2302* *2303* *2304* *2305* *2306* *2307* *2308* *2309* *2310* *2311* *2312* *2313* *2314* *2315* *2316* *2317* *2318* *2319* *2320* *2321* *2322* *2323* *2324* *2325* *2326* *2327* *2328* *2329* *2330* *2331* *2332* *2333* *2334* *2335* *2336* *2337* *2338* *2339* *2340* *2341* *2342* *2343* *2344* *2345* *2346* *2347* *2348* *2349* *2350* *2351* *2352* *2353* *2354* *2355* *2356* *2357* *2358* *2359* *2360* 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nicle of this Order is the following Account given of him : *Frater Jacobus de Cezolis, vir gravis, literatura egregia et multum venerandus, transmisit ad posteras Sermones varios et librum moralem pro nobilium de ludo Schaccorum.* Clariſſe fertur circa annum Domini 1295. *Lambecius* observed, That his true Name was de *Cafulis*, from a City in *Italy*, called *Cafali*, where he was born : That, through Corruption, it was written, *de Cafolis*, *Cassalis*, and *Cassallis* : Then *de Cefolis*, *Cessolis*, *Cezolis* and *Sessolis* ; that again the Name was written *de Tſſalis* and *Tbſſalis* ; and at length absurdly and foolishly changed into *de Theſſalonica* or *Theſſalonica* ; and, that he flourished about the Year 1290, or 1295 ; *L'Abbe* says, before the Year 1290. The learned *du Fresne* supposed *Jacobus de Cafulis*, and *Jacobus de Theſſalonica*, to have been two different Men of the same Order of preaching Friars ; the first to have lived about *A. D. 1295*, and the second about 1410. The same learned Person seems to have thought this Game of Chess an *Arabian* or *Persian* Game, since he derives its Name from the Word *Schach*, which, in *Arabic*, signifies a King, who is the principal Person in this Game. Out of *Latin* was this Book translated into *French*, and from the *French* into *English*, by *Mr. Caxton*, as has been said before. One *Simon Alwardus*, an *English* Poet, who lived 1456, wrote a Poem *Of the Game of Chess*.

P. 16. L. 19. add. In the Prologue to this Book *Mr. Caxton* tells us, That it was written in *French* by *Raoul le Feure*, the Author of *The Recuyel*, &c. and presented by him unto the noble Prince in his dayes, *Philip le bon duc of burgoyne*, to whom he was Chaplain : That it was newe made aparte of alle thistories, of the sayd *Jason*, and the historie of him which that *Dares Frigius* and *Guido de Columpnye* wrote

^b Fr. *Yer. de Cefoli* frat. did. *Predio. liber de moribus homini-
num et officiis Nobilium super ludo Schaccorum* : parvo folio M.
diol. 1479.

^c *De bello Trojano.*

^d *Destructionis Troje historia.* Ed. 1486.

in the begynnyng of theyr bokes touchyng the con-
 quest of the sayd golden flesē by occasion wherof
 grewe the cause of the second destruccio[n] of the said
 cite of *Troye*. He further intimated, That himself
 intended to translate and enterprised to accomplish
 this littil booke for the honour and worship of K. *Ed-*
ward IV. who had been elected Knight of the Order
 of the *Golden Fleece*, in the first Chapter of it,
 held by his Brother in Law, *Charles Duke of Bur-*
gundy, at *Bruges*, on *Sunday, May 8, 1468*; and af-
 terwards installed, or, as *Caxton* expressed it; 'had
 taken possession therof.' In the same Prologue Mr.
Caxton described the Hangings set up by *Philip Duke*
 of *Burgundy*, who instituted this Order of the Knights of
 the *Golden Fleece*, with a View to the Story of *Jason*'s
 Expedition to *Colchis*, in his Castle of *Hesdin*, in *Ar-*
tois, upon the River *Cancbe*, in which this Story was
 represented: 'Well wote I, says Mr. *Caxton*, that the
 noble *Duc Philippe*, first foundeur of this sayd Or-
 dre, did doo make a Chambre in the Castell of *Hes-*
dyn wherin was craftyly and curioufly depeynted the
 conqueste of the golden flesē by the said *Jason*. In
 which Chambre I have ben and seen the sayd histo-
 rie so depeynted; and, in remembrance of *Medea*
 and her cunning and science, he had do make in the
 said Chambre by subtyll engyn, that, when he wold,
 it shulde seem, that it lightned, and after thondre,
 snowe and rayne, and all within the said chambre as
 afte tymes and whan it shulde please him, which was

J. Anstis, Esq; Gar-
 ter Princi-
 pal King
 at Arms.

al made for his singuler pleasir.' A learned Friend,
 to whom I am much indebted for these Additions,
 observes to me, that there is no other Writer who men-
 tions these Hangings or Paintings; and that, proba-
 bly, they were destroyed in 1553, when the Town
 and Castle of *Hesdin* were demolished by *Philippe*
Emanuel, Duke of *Savoy*, General of the Emperor
Charles V. But, that *Oliver de la March*, who was
 bred up in the Court of *Philip Duke of Burgundy*,
 has intimated, That the Duke had a Regard to this Sto-
 ry in his Institution of this Order; but afterwards, by
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the Advice of *John German*, Bishop of *Nevers*, the first Chancellor of this Order, *Gideon's Fleece* was substituted in the Room of that of *Jason* ; and, that of this Story, were very rich Hangings of Gold and Silver remaining in the Court of *Brussels*, in 1652, when *Chislet* printed his *Breviarium Ordinis Velleris aurei*. *Monstrelet* tells us, That on the Collar of this Order was, *Appendent une toison que jadis conquist anciennement Jason en l'isle de Colchos comme on le trouve in l'Histoire de Troye*. Mr. *Caxton* mentions both these in this Prologue. ‘ In so much, says he, as the greatest fame and renomme standeth and resteth in the conquest of the Flese of gold wherof is founded an Ordre of Knights, — howe well some personnes afferme and saye, that the sayde Ordre hath taken his Original of the flese of *Gedeon*, where in I woll not dispute.’ This little Book Mr. *Caxton* presented, as he said, ‘ unto the moost fayr, and his moost redoubted young lord, his lord prynce of *Wales* to thentent he might be gynne to lerne to rede English;’ He being now about *five* Years old.

P. 17. L. 11, &c. Note. This Title of the Earl's, of *Defendour and Directour of the Siege Apostolique*, &c. is an Intimation of an Office of which I have hitherto met with no Account, and can therefore only guess at the Nature of it. Sir *Henry Spelman* has observed, *Glossa-*
That *Defendors* are of many Kinds, and known by *rum*, *V.*
several Names, both in the Church and State: That, *Defensor*,
particularly, there were *Defendors* of the Patrimony of
St. Peter, which were appointed by the Popes in the
Provinces, to defend and take care of the Patrimony
of the *Roman* Church, and particularly of what Le-
gacies were left to it: That of these *Defendors* there is
often mention made by the Popes, *Gregory* and *Pela-
gius*, in their Epistles; and, that from thence may be
learn'd their Office. *Du Fresne* informs us, That *Glossa-*
these *Defendors* of the Churches, or *Apostolic See*, *rum*, *V.*
were of the Order of *Scholaistica*, or, as I suppose, *Advo-
cates* of the Canon Law; but that afterwards this
Office was conferred on military Men, and those of
greater

Present
State of
Great-
Britain.

greater Powers that shere might be those to defend the Rights of the Churches, which they took into their Protection, not only with their Tongues but with their Arms. *Mark Sittens* was a fit Person for this Office, who, according to the Character given of him by Sir Thomas More, had an Hand to execute as well as a Head to advise. From hence I have surmised, that this Office was something like that of the King's Lord Advocate in Scotland, who, it's said, was a Person most eminent for Eloquence and Knowledge of the Laws, and to defend the King's Right and Interest in all publick Meetings, by Law and Reason. The Word *Directeur* seems to import the same, as if the Person invested with this Office, had the Direction or Management of what concerned the Apostolic See here in England, or of what temporal Concerns the Pope had here. It is in this Sense that the Word is still used. *Directeur, Procurator, termé de l'Palais.* *C'est une Administrateur laique qui est choisi par le Bureau général des Pauvres, pour avoir soin du biens de quoique hôpital, et qui va un jour la semaine à cet hôpital, pour ouir les plaintes des pauvres, et leur rendre justice.* *Richelet Diction.* *V. Directeur.*

P. 18. L. 10. add. In the Earl's Preface to this Book we are told, That in July 1479, he set sail from Southampton, to go to Compostella in Spain, on a Pilgrimage to St. James, where that Year was to be a Jubilee and Pardon. For this he had a Royal License granted to him two Years before.

*Profectu suo
tre incredulos fidei Christianorum, &c.* who was a going against the Infidels, and in Pilgrimage, and to see the World, with a Recommendation of him to all Christian Princes. At the End of this Book is added about a Page and a Half, by Caxton, of the sayings of Socrates, ayenst Women, which the Erle, it seems, had not translated. Of this Mr. Caxton gave the following Account: That the Erle desired him to see this Book, and whereas he sholde fynde faute to correct it, and that donc to put the sayde booke in he prynce. And thus, said he, obeying his request and

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commaundement, I have put me in devoir to over-
see this his booke, and beholde as ryghte as I could
howe it accordeth with thoriginal beynge in Greke.
And I fynde nothyng discordaunt therin, but only
in the dyctes and sayengys of *Socrates*, wherin
fynde, that my saide lord hath left our certayn and
dyuence conclusions towchynge women, wherof
meniayle that my lord hath not wron them.
But for as moche as I had commanideinent of my
sayd lord to correcte and amende where as I sholdie
fynde fautes, and other fynde I none faul, that he
hath left out these dictes and saynges of the Womyn
of *Greece*. Therfore in accomplishing his coman-
dement for as moche as I am not ⁱⁿ certayn whe-^{re}
der it was in my lordis copye or not, or ellis pera-
venture that the wynde had blowe over the leef at
the tyme of translacion of his boke, I purpose to
wryte the same saynges of that Greke *Socrates* whiche
wrote of tho women of *Greece* and nothyng of them
of this Royame, whom I suppose he never knewe.
For if he had I dar plainly saye, that he would haue
refused them in especiall in his sayd dictes. *Ad excepted.*
way not presumyng to put and sette them in my sayd
lordis booke, but in thende aparte in the rehersayll of
the workis, humbly requyryng al them that shal rede
this lytyll rehersayll, that if they fynde any faulter
tartette it to *Socrates* and not to me. *in regardest to place.*

P. 20. L. 8. add. Besides the translating these ~~two~~
Books, if the two last mentioned are not the same,
for I have never seuen them, this Earle wrote a Ballad
against the seven deadly Sins; and another whilis he
was a Prisoner in *Pontefract* Castle, beginning

modis bbbis et sanguis ait to bret oit. *in regardest to*
Sumwhat myfing and mourning ~~two~~ bns egys
anset if alld entalidw nowe were mervys
which is inserted by *John Roffe* in his *History*, p. 21. and

P. 21. L. 7. *2d* Note. on *Mrs Moses* *Print* in the 2d
second Volume of this *Atlas*, tells us, That he present-
ed this Book to the University Library; but in *1600*

was stuper and gryvede wth his wth his
two. *in regardest to*

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P. 22. Note. Read *Hunte and Roode* at Oxford.

P. 27. L. 16. In a Prologue to this Book, *declarynge to whom it appertaynet*, we are informed, That it was translatid out of latin into *Frensshe* by the or- denaunce of the noble duc *John of Berry* and *An-
drouyn* the yere of our lord MCCXLV. and now at this tyme rudeley translated out of *Frensshe* into *Eng-
lysshe* by *William Caxton*: That it was engrossed, and in all Poyntes ordeyned by chapitres aner figures in *Frensshe* in the town of bruggis 1464 in the month of *July*, and emprysed by him to translate and brynge it into our maternall tongue the second day of *January* 1480 in thabby of Westmestre by London.

P. 29. L. 13. from bot. Note. ' *John Rastall*, who breuely compylyd, and emprysed a *Henry viii* or A. D. 1530, *The Pastyme of People*, or the *Cronycles* of dyuers realmys and most spacially of the realme of *Englond*, calls this *The Englysshe Cronicle*.'

P. 40. L. 3. from bot. This Presis is said by *Bage-
ford* to have been suppressed by *Cardinal Wolsey*.

P. 47. L. last. Note, at the Word *translation*. This Book of the blasfyng of arms contains only Abstracts from *Nicholas Upton*, who wrote four Books, *De re militari et fatis illustribus*, the last of which treats, *De insignibus Anglorum Nobilium*: Or, of the Arms of the English Nobles. At the End of this *Englysshe* Translation, by *Juliana Barnes*, is Emprynted at the exempt Monastery of St. Albans.

P. 51. L. 2. from bot. r. A wise and politic Government.

P. 84. Note. In our Forefathers Time, when *Pastyry*, as a standing Pool, covered and overflowed all *England*, few Books were read in our Tongue, saving certain Books of Chivalry, as they said, for Pastime and Pleasure; which, as some say, were made in Monasterys by idle Monks, or wanton Canons. As one for Example: *Morte Arthur*, the whole Pleasure of which Book standeth in two special Poyntes, in open Man-slaughter, and bold Bawdry. In which Book

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Book thole be counted the noblere Knights that do kill
most Men without any Quarrel; and committt rouer
Adulteries by subtheft Shifts: As Sir Launcelot with
the Wife of King Arbir his Master; Sir Tristram with
the Wife of King Mark his Uncle; Sir Lamorek with
the Wife of King Lose that was his own Aunte.
This is good Stuff for wise Men to know at; or honest
Men to take Pleasure in: Yet I know when God's Bi-
ble was banished the Court; and Monks AKTHUR
received into the Prince's Chamber. R. Ascham,
Schoolmaster, Book I.

P. 88. L. 13. Note. In an Act of Parliament,
9 Henry V. c. xii. A.D. 1421, this Bridge is called,
The newe bridge of ROCHESTER.

P. 99. L. 5. from bot: ————— ' whiche translation
was finished the viii day of Iuyl the sait Yere; and
enprynted the xiii day of Iuyl next following and
ful fynysched.'

P. 101. L. 27. The bright and accurate Author of
the DUNCIAD tells us, That ' Caxton translated into
Prose, Virgil's Aeneis as a History; and that he
speaks of it in a very singular Maner, as of a Book
hardly known.' But this Censure is confirm'd by the
very Copy of Caxton's Preface to this Book, which
even this ingenious Writer has printed in his Appendix.
There Caxton tells his Readers: ' 1. That this
lytyl booke was translated out of latyn into frenche by
some noble clerke, or fine scholar, of fraunce.
2. That he never saw * tofore like, this translation, * bytwe.
ne none so playfante, ne so wel ordered; and, that
this book, as him seemed, shoud be moche requisite
to Noblemen to see. 3. That this booke is named
Enydos, and made in latyn by that noble Poete and
grete clerke Vyrgele. 4. That many hondred yerys
passed was the sayd book of Enydos with other
workes made and learned daily in scolys, spesyalley
in ystyte and other places, whiche historye the sayd
Vyrgele made in metre.' How easie a Matter is it to
create DUNCES at this Rate?

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P. 103. L. 2. from bot. It appears from this Book how accurate an Editor *Caxton* was, and what an Injury has been done to *Chaucer's Works* by those who have published them since. Of this I'll give the following Instance, from the Beginning of this Book.

Caxton's Ed.

—For lo rendyng muses
of Poetes enditen to me
thinges to be writen, and
dreyry vets of wretchednes
weten my face with very
teiris.

yongthe.
welfull.
dreynte.
unagreable.
welfull.

Ed. 1602, 1721.

—For lo rendyng muses of
Poetes enditen to me thinga
to be written, and dreary
tears.

youth.
welfull,
drente,
ungreable,
welfull.



P. 41. Note. It's not improbable, that this Name of *Insomach*, given to the Author of this Book, entitled, *Frustris temporum*, by Sir *Henry Chauncy*, was taken, by Mistake, from the first Word of the Prologue to it, which is, *Insomache*.

[151]

W R I T E R S

OF THE

ART of PRINTING.



*Ameloenius de Stephanorum Vitis,
Melchioris Adami Vitae Joannis Fust et—
Gottemburgh, inter vitas Germanorum
Philosophorum.*

John Bayford's Proposals and Life of William Caxton. A single Sheet.

Pierre Baile's Dictionnaire, &c. V. Ally.

— Baile's Jugemens de principaux Imprimeurs.

*— Bartoloccius de typographiis Judaeorum.
Joh. Hen. Boekeli Oratio habita 1640.
Christopheri Besoldi Dissert. Philologicarum Pentas
Dissert. IV.*

— Boxbornij Theatre de Hollande.

Joh. Brodai Miscell. lib. II. c. 26.

Jean de la Caille Histoire de l'Imprimerie et de la librairie 1689.

And. Cervellerij liber de origine typographiae Parisiensis.

Johanis a Chokier Lib. I. c. 18.

*J. A. Fabricij Descriptione nostra systeme typographorum et Bibliothecarum Latinarum, Vol. I.
1708.*

John Fox's Acts and Monuments.

De Gallois Traite des plus belles bibliotheques de l'Europe, p. 162, 185, et seq.

Hermannus Hugo de prima scribendi origine et rei literariae antiquitate. Antw. 1617.

Histoire

Histoire de l'Imprimerie.

The History of the Art of Printing, &c. Edinburgh
1713.

Pauli *Sevij Novocomensis Epif. descriptio regionum
et locorum. Basil 1561. Lib. IV.*
Christiani *Liberij Bibliotheca. Ultrajecti 1681. p. 12.*
Bernardus *a Melinckrodt Decanus Moguntiae de ortu
ac progressu Artis Typographicæ. Col. Agrip.
1640.*

1046. Joan. Mentelij ad Mallinckrott parænesis de vera origine Typographiæ.

Mich. Maittaire Stephanorium Historia. 1709.

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Mayer: Dictionnaire. V. Imprimerie.

J. Mullerus de incunabulis Typographiae Lipsiensis.
Sam. Palmer History of Printing, and particularly

England. 1732.

Guido *Panciralius* de rebus deperditis et noviter inventis: seu nova reperta veteribus incognita: cum comm. Henrici Salmuth 2. libris. Ambergae 1612.

Pierre Richelet. Dictionnaire de la langue Francoise, a
Amsterdam 1732. V. Imprimerie.

Joannis Schilleri observations in Jacobi de Konigsho-
ven Chronicon universale et Alsaticum.

Joh. Schmidii Hom. 3 et 4.

Adami Schragii liber Germaniae scriptus de Typographiæ Inventione.

Henrici Stephani Querip

Burchardi Gothelf Struvij Introductio ad Historiam
Literariam, Cap. xi.

Polydore Vergil de rerum inventoribus, Lib. II. c. 7.

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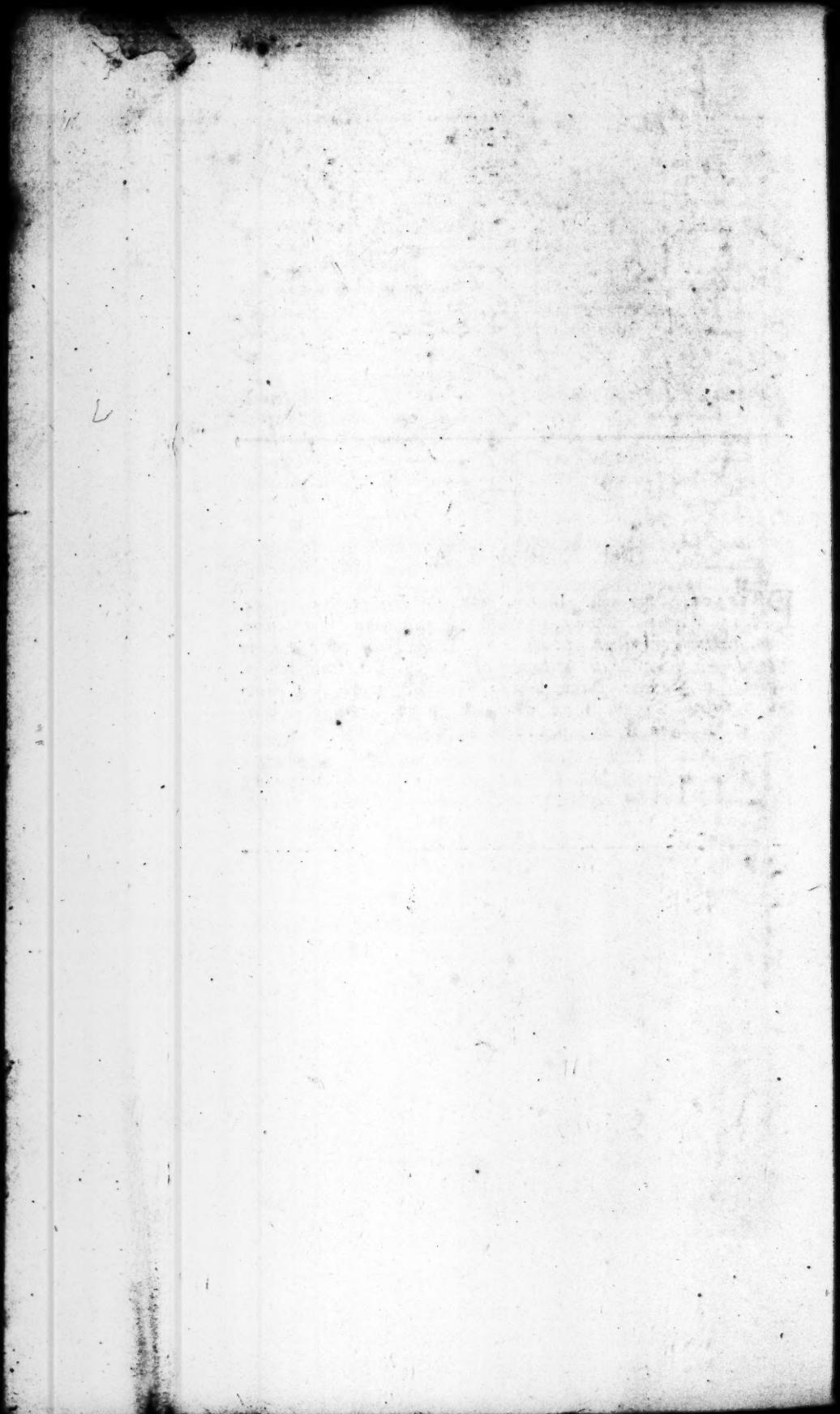
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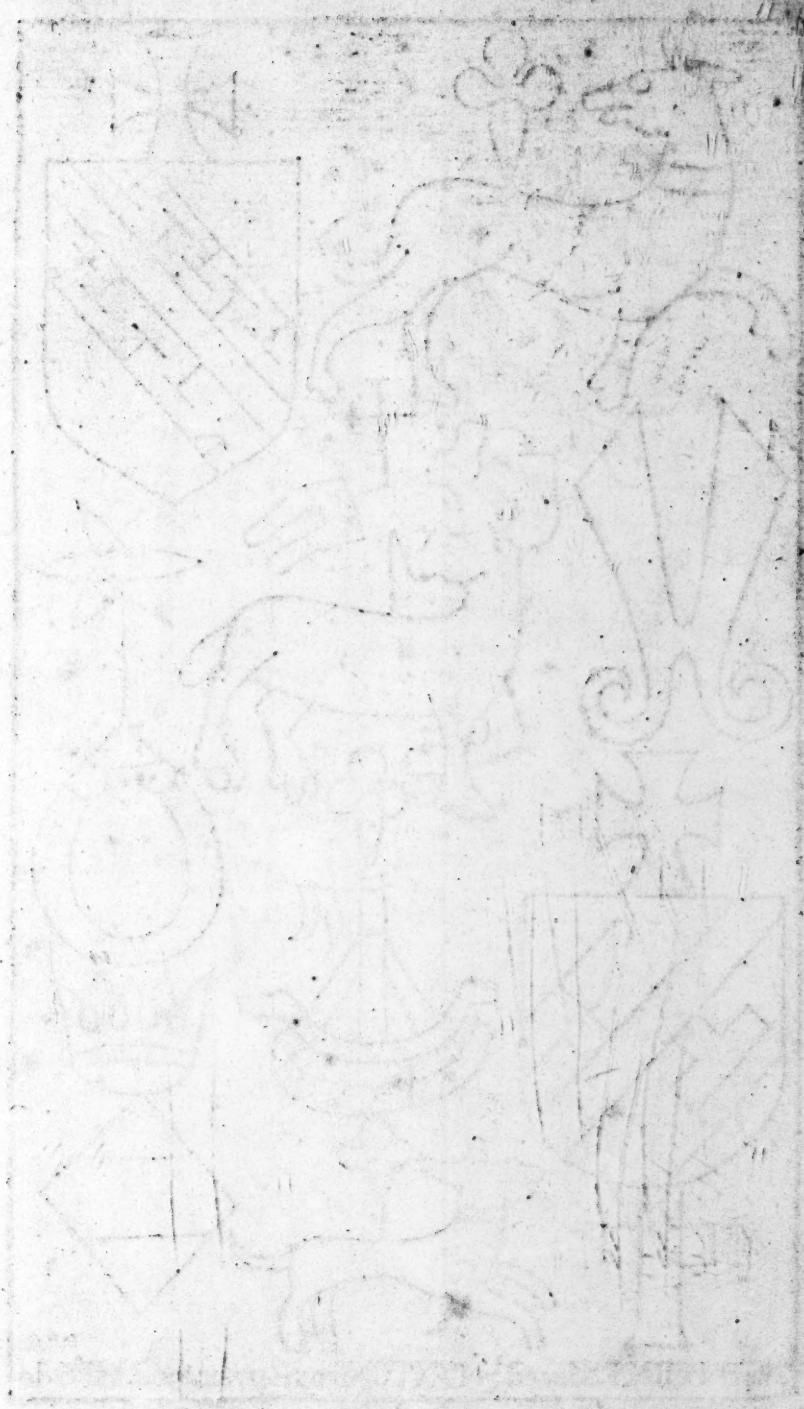
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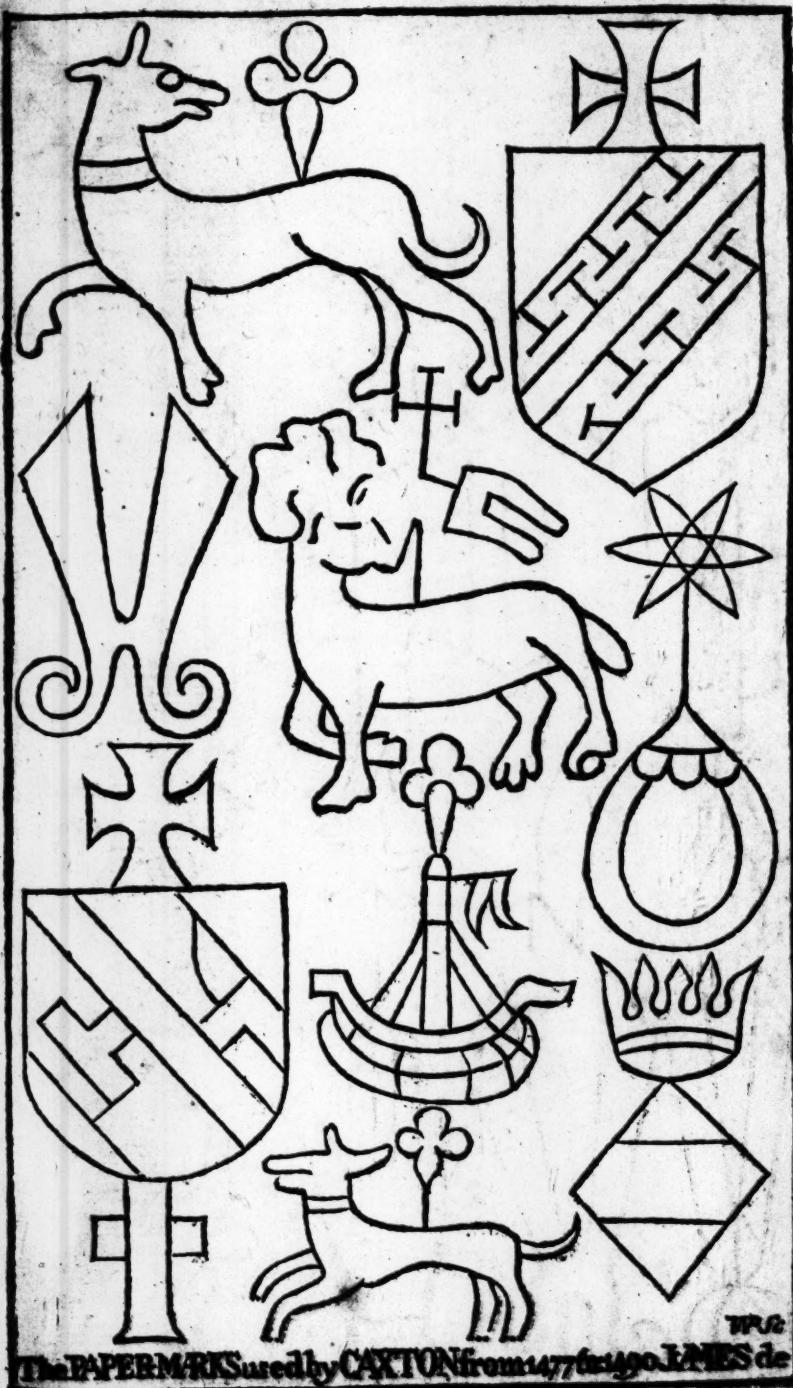
F I N I S.

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politick. p. 58. mar. Note, l. 2. r. *Trevisa.* p. 68. l. 3. from
bot. r. *follow.* p. 69. l. 22. *dele and.* p. 72. l. 19. r. *as bold-*
ing. p. 76. l. 20. r. *It.* p. 110. l. 13, 14. r. *metropolisica.*







THE PAPERMARKS Surely by CAXTON from 1476 to 1500 JAMES de

W.R.

